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KOREAN AFFAIRS REPORT

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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

CONTENTS

Let Us Thoroughly Embody the Chuche Revolutionary Work Method.....	1
The Three Revolutions--Ideological, Technological, and Cultural-- Are the Basic Method of Communist Construction (Kim Yong-un).....	14
Party Cell Work and the Vanguard Role of Party Members (Ch'a Yong-chin).....	26
Independent Stand and Attitude Is the Sociopolitical Life of Man (Kwak Yong-ch'an).....	35
The Masses of People Are the Subject of Social History (Ch'oe Song-kun).....	42
Law of the Growth of Socialist Production (Kim Won-sok).....	53
The Independent Economic Accounting System Is a Planned Management and Operation Method Embodying the Demands of the Law of the Socialist Economy (Han Chong-sun).....	64
Independent Reunification of the Fatherland Is the Basic Principle Firmly Maintained by Our Party (Hwang Tong-sop).....	75
For Countries and Nations To Maintain Independent Stand and Attitude Is an Important Guarantee for the Independent-ization of the Whole World (Hwang Hon).....	86

LET US THOROUGHLY EMBODY THE CHUCHE REVOLUTIONARY WORK METHOD

Pyongyang KULLOJA in Korean No 7 Jul 82 pp 2-10

[Text] Today our people, loyally upholding the programmatic task set forth by the great leader Comrade Kim Il-song in his report to the Sixth Party Congress and in his historic administrative policy speech, are energetically launching the struggle for the realization.

Today when our revolution is developing extraordinarily fast on a new higher stage, our party calls upon all functionaries, by thoroughly mastering and brilliantly embodying the chuche revolutionary work method, to satisfactorily carry out their mission and duty as commanding personnel of the revolution and score a greater victory in socialist construction.

To thoroughly embody the chuche revolutionary work method is an important guarantee for successfully carrying out the revolutionary struggle and construction task, correctly combining guidance and the masses and solidly uniting the broad masses around the party and the leader.

(1)

It is an important matter in combining guidance and the masses in the revolutionary struggle and construction task to correctly solve the question of work method.

The combination of guidance and the masses is realized by a correct leadership method, work method, and this arises as an important requirement in enhancing the position and role of the masses of people.

The masses of working people are the subject of history and the motive force for social development. Apart from the masses of people there could be no revolutionary movement as such nor is it possible to speak about the advance of history.

The masses of people are the masters of revolution and construction, the decisive factor remaking nature and developing society, and the possessors of creative wisdom and inexhaustible strength.

The masses of people by their creative labor produce all the wealth of society, and by their struggle remake the world and advance history. Apart from the creative activity of the masses of people, the transformation of society and the construction of a new society are unthinkable.

Even though the masses of people are the masters of revolution and construction, it does not mean that they fully perform their responsibility and role as the masters spontaneously. Only under correct guidance can the masses of people highly display their creative power and fully perform their responsibility and role in revolution and construction as the masters.

Combining guidance and the masses arises as an important question particularly in the revolutionary movement, the communist movement, which is carried out by the broad masses of people such as the working class. Inasmuch as the communist movement is in itself a highly action-conscious, organized movement and is accompanied by an incisive class struggle, it cannot be conducted victoriously without correct guidance.

The question of guidance in the revolutionary struggle and construction task is none other than a question of leadership of the party and the leader.

How revolutionarily the masses of people are turned action-conscious, organized, and how admirably they perform their responsibility and role in revolution and construction as the masters depends on whether or not they receive the leadership of the party and the leader.

Only if the masses of people such as the working class receive the correct leadership of the party and the leader, can they become the genuine subject of revolution and construction, the conscious makers of history.

The leadership of the party and the leader for the masses of people is realized through the leadership method, the work method.

A correct leadership method, the revolutionary work method, is a powerful means to mobilize the creative might of the masses of people. Only when the party of the working class abides by a correct work method, can it ably realize its leadership for the masses and energetically move revolution and construction forward, mobilizing the creative power of the working masses.

The great leader Comrade Kim Il-song taught as follows:

"Whether or not the line and policy of the party are properly carried through entirely depends on the work method and work style of the functionaries in charge of executing them." ("Kim Il-song Selected Works," Vol 7, pp 91-92)

The struggle for realizing the independent stand and attitude of the masses of working people is an incisive and complex struggle to basically transform the world and an awesome task in which the broad masses participate.

In order that the party of the working class may lead to victory the revolutionary struggle for realizing the independent stand and attitude of the masses of working people, it must have a correct guiding thought and guiding theory and at the same time, a correct leadership method, work method capable of energetically organizing and mobilizing the broad masses toward the realization.

Even though it has a guiding thought and a properly established line and policy illuminating the road ahead for the struggle, if it does not have a scientific

and revolutionary work method energetically organizing and mobilizing the masses of people for the realization, it cannot correctly lead revolution and construction.

Establishing a correct leadership method, work method, arises as an even more urgent question as the party of the working class comes to power and begins exercising leadership for building a new society. As the party comes to power, it is possible that among certain functionaries who are neither thoroughly armed with a revolutionary world view nor tempered amid trials of the revolutionary struggle, the bureaucratic tendencies to disregard the masses and lord it over them and the tendencies to work by the handy administrative method will arise. Therefore, for the party in power, it constitutes a crucial task which it must perpetually grasp for the strengthening and development of the party and for the victory of the revolutionary cause to oppose all kinds of bureaucratic tendencies and establish a revolutionary work method.

Should the party of the working class, failing to establish a correct leadership method, work method, become bureaucratized, it could not be in tune with the masses of people nor could it solidly unite them around the party nor could it correctly organize and mobilize the creative strength and wisdom of the masses. Should the party, lording it over the masses, get divorced from them, it will come to lose its militant might as a party fighting revolution and wind up being unable to sustain its very existence.

Thus, to establish a correct leadership method, work method, constitutes an important matter for the successful attainment of the revolutionary cause, preserving the revolutionary character of the party of the working class and strengthening its combat strength and leadership power.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party has brilliantly solved the mass leadership method question, presenting it from the first day of its founding as a vital life-and-death question of the party.

It is an invariable policy firmly maintained by our party to establish a revolutionary work method partywide and ceaselessly improve and perfect it.

In the past period our party has energetically launched the struggle to establish a revolutionary work method to suit the demands of the developing revolution.

The journey in which our revolution has victoriously moved forward under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song is a prideful travel in which a great victory has been scored in revolution and construction with a revolutionary work method established and brilliantly embodied.

The respected and beloved leader Comrade Kim Il-song, by creating the chuche leadership method, leadership art and brilliantly embodying it in energetically organizing and mobilizing the masses of people, has led revolution and construction along the one road of great creation and leap forward.

The chuche work method created by the great leader Comrade Kim Il-song is being embodied even more comprehensively today by the matchless, tested leadership of our party.

The 1970's in which a great turnaround occurred in our party work and activity is characterized as a prideful decade in which the chuche leadership method and leadership art were thoroughly established and brilliantly embodied in revolution and construction.

Our party, formalizing the revolutionary work method created by the respected and beloved leader Comrade Kim Il-song as the great-leader-style work method, has comprehensively enunciated its intrinsic nature, characteristics, and basic demands, and the methods and tasks to thoroughly establish the chuche revolutionary work method.

Our party has thoroughly established an orderly work system for firmly realizing partywide leadership for the masses to suit the demands of the new higher stage of the developing revolution for conversion of the whole society to the chuche ideology, and has sagaciously led the struggle for thoroughly embodying our-leader-style work method among the functionaries, doing away with the outdated conventional work method.

Thus the outdated work method has been overcome and the chuche revolutionary work method, the great-leader-style work method has been established comprehensively, and party work has come to be conducted vivaciously with a greater touch of freshness.

With the struggle energetically launched to improve the work method and work style and with the chuche revolutionary work method, the great-leader-style work method embodied in overall party work under the sagacious leadership of the party, the face of the party has been renewed, party work habit has basically undergone a complete change, and a revolutionary turnaround has occurred in the work method and work style of the functionaries.

The more the revolutionary struggle and construction task deepen, the more the mass leadership method, the work method must be ceaselessly improved and perfected.

By consolidating the achievements scored to date and based thereon, more thoroughly embodying the chuche revolutionary work method we must go forward to step up the socialist, communist construction task more energetically than at any time.

Today in our country the all-out march movement toward conversion of the whole society to the chuche ideology is energetically under way on a new higher level.

Converting the whole society to the chuche ideology is a great political task to thoroughly organize our society into a single political force, indoctrinating and remolding all members of society into chuche-oriented communist revolutionaries and remake all aspects of social life in accordance with the demands of the chuche ideology, and is an incisive class struggle accompanied by a fierce struggle against internal and external enemies.

We must turn all members of society, to suit the demands of the cause for conversion of the whole society to the chuche ideology, into genuine chuche-oriented communist revolutionaries who, engraving in their hearts loyalty to the party and the leader as a revolutionary creed, ethics, are firmly armed with the chuche revolutionary world view, and must more thoroughly organize our revolutionary ranks into a

steely unwavering force, whatever the storm and adversity. Again, by energetically stepping up socialist construction we must more admirably realize the demands of the masses of people for an independent, creative life.

This awesome, glorious task can be successfully accomplished only when we thoroughly embody a correct leadership method, a revolutionary work method, and enhance in every way the combat strength and leadership role of our party as the heart of society, as the driving force for revolution and construction.

More immediately, by realizing the great program for socialist construction set forth at the historic Sixth Congress of the Korean Workers Party we must register a fresh advance in the struggle to further strengthen the politicoeconomic might of the country and convert the whole society to the chuche ideology.

When we thoroughly embody the chuche revolutionary work method created by the great leader Comrade Kim Il-song, we can firmly insure the leadership of the party for revolution and construction, successfully accomplish the enormous revolutionary task facing us, and go forward to energetically hasten the chuche revolutionary cause.

(2)

The work method of our party--this is the chuche revolutionary work method.

The great leader Comrade Kim Il-song taught as follows:

"The work method of our party was created early on amid the flames of the anti-Japanese revolutionary struggle, and rests on the profound principle of the chuche ideology. The chuche-oriented work method of our party is a most revolutionary work method which makes the masses of working people thoroughly observe the stand as the masters of revolution and construction and satisfactorily perform the role as the masters in revolution and construction." ("Kim Il-song Selected Works," Vol 8, p 412)

This teaching of the respected and beloved leader Comrade Kim Il-song is a scientific formalization that has enunciated the intrinsic nature of the chuche revolutionary work method.

To make the masses of working people observe the stand as the masters of revolution and construction and fully perform the role as the masters is the basic demand of the revolutionary leadership of the party of the working class. The work method, which is a means to combine guidance and the masses and realize leadership for the masses, has its objective in heightening the self-awareness of the masses of people as the masters and energetically organizing and mobilizing their creative power.

The chuche revolutionary work method is a scientific and revolutionary work method which makes precisely such basic demands of mass leadership most admirably embodied and realized.

The chuche revolutionary work method, because it rests on the immortal chuche ideology and comprehensively embodies the demands of the chuche ideology, makes

the masses of working people firmly maintain their stand as masters and fully perform their role as masters in revolution and construction.

The reason why the chuche revolutionary work method makes the masses of people thoroughly observe the stand as the masters of revolution and construction and fully perform the role as the masters lies above all in that by giving firm priority to political work in all tasks it makes the political awareness and revolutionary fervor of the masses extraordinarily enhanced.

The question of making the masses of people fully perform their responsibility and role as the masters in revolution and construction boils down, in the final analysis, to a question of enhancing their political awareness and fervor.

The political awareness and revolutionary fervor of the masses start from a deep grasp of the revolutionary thought of the leader, the line and policy of the party, and are highly displayed only based thereon.

When they arm themselves with the revolutionary thought of the party, the line and policy of the party and hold them as their own firm creed, the masses of people come to thoroughly observe the stand as the masters of the revolution and correctly perform the role as the masters.

The task of inspiring the heightened political awareness and revolutionary fervor of the masses of people is realized through political work, work with people.

Inasmuch as revolution and construction are conducted by people, success or failure in the revolutionary struggle and socialist, communist construction depends on how work with people is conducted. Essentially, work with people is political work, work with people's thought. Political work, because it arms the masses of people with the line and policy of the party and inspires their revolutionary fervor, is a very important task which makes the masses hold the awareness that they are the masters of the revolution and fully perform their creative role in revolution and construction.

In the revolutionary struggle and construction task to remake nature and develop society, it must always be held as a firm principle to enhance people's awareness and positiveness, giving priority to political work in all tasks.

The chuche work method, by conducting political work aggressively, substantially with a touch of freshness in a manner consistent with the characteristics and specific conditions of the targets and closely linking it to the revolutionary task at hand, makes most brilliantly realized the demands of mass leadership for bringing up people as independent, creative beings and enhancing the awareness and role of the masses of people as the masters, in revolution and construction. Precisely herein lies an important part of the ground that the chuche revolutionary work method constitutes a most scientific work method which makes the masses of working people thoroughly observe the stand as the masters of revolution and construction and fully perform the role as the masters.

The chuche revolutionary work method, also by making functionaries go down to the base level and substantially help its work, makes it possible for the base-level functionaries and producer masses to satisfactorily perform the mission and role as the masters of revolution and construction.

To say that the superior helps the subordinate bespeaks that functionaries of the higher level go down to the realities and based on having deeply ascertained their specific conditions, have precise measures established so as to make the revolutionary task at hand correctly carried out, and have pending questions solved in a timely manner.

Conducting the revolutionary struggle and construction task is by no means plain sailing. In the process, there could be various bottlenecks and barriers and a number of complex questions could arise.

Only if the functionaries, who know the intent of the party better than anyone else and who are prepared in politico-administrative terms, go down to the realities all the time and help the base level positively, can they have difficult and complex questions arising in production and construction solved in a timely manner and the revolutionary task at hand successfully carried out, inspiring the self-awakened enthusiasm initiative of the masses.

If the functionaries, failing to go in among the masses, do not understand the state of affairs, not only will they be unable to correctly help the base level, they will, falling victim to subjectivism and bureaucratism, come to restrain the revolutionary fervor and initiative of the masses, and in the end, the masses will be unable to acquit themselves fully of their responsibility and role as masters of the revolution.

The chuche work method is a scientific and revolutionary work method which, making the higher level organs help the base-level organs, the superior teach the subordinate, the people who know teach the people who do not know, makes it possible for the functionaries and working people of all units to thoroughly observe the stand as masters of the revolution and admirably perform the role as the masters. This method, by positively encouraging creative initiative from the base level while closely combining guidance and the masses and strengthening centralized guidance, makes it possible to enhance the sense of responsibility and role of the masses and successfully solve all questions arising in revolution and construction.

The chuche work method, by going forward to solve all questions to suit their concrete characteristics and environment without standing on ceremony and formality, makes the independent aims and demands of the masses correctly embodied and their creative abilities displayed to the hilt in revolution and construction.

The struggle to remake nature and society is a creative task.

The revolutionary struggle is conducted always amid diverse, constantly changing concrete realities. And people, too, who are the work targets of the functionaries, have different standards and preparedness levels, and the environment in which they find themselves and the task which they carry out are not identical, either.

Under such conditions, neither could work be tied up in one framework nor could it be conducted in a stereotyped way. Tying up all tasks in ceremony and formality is a conventional, dogmatic work method.

Should the functionaries, falling victim to a conventional viewpoint and dogmatic mode of thinking, come to cling to ceremony and formality in conducting work,

they could neither highly promote the independent stand and attitude and initiative of the masses of people nor correctly embody their aims and demands.

The masses of people demand to live and work independently, creatively. To correctly embody independent stand and attitude and creative stand and attitude in mass guidance is a firm guarantee for ceaselessly enhancing the position and role of the masses of people as the masters of revolution and construction and maximally promoting their creative power.

Only if all tasks are conducted creatively to suit the specific conditions without standing on ceremony and formality, is it possible to strike chords among people and aggressively, energetically push ahead with revolution and construction, mobilizing the inexhaustible wisdom and fervor of the masses to the hilt.

Thus the chuche revolutionary work method, because of repudiating rigid ceremony and formality and making all tasks launched creatively with a touch of freshness to suit the specific conditions, constitutes a powerful work method which makes it possible for the masses of people to thoroughly observe the stand as the masters of revolution and construction and satisfactorily perform the role as the masters.

The chuche revolutionary work method, also by making the functionaries always share joys and sorrows with the masses and set personal example in leading the masses, makes the self-awareness and creative power of the masses displayed to the hilt.

The great leader Comrade Kim Il-song taught as follows:

"Particularly important in the work style of the guidance functionaries is the question of leading by personal example." ("A Collection of Writings of Kim Il-song," Vol 16, p 311)

To share life and death, joys and sorrows alike with the masses and lead the masses by personal example is a work method the functionaries must firmly maintain at all times, an important trait they must possess.

This work method is a positive and revolutionary work method for the functionaries to show the masses an example by practical action and lead them at the forefront.

When the functionaries, sharing joys and sorrows with the masses and putting their shoulders to the struggle to carry through the line and policy, and directive of the party, go forward to clear the march route ahead at the forefront of the masses, people will come to be greatly moved and inspired by such action and display even greater initiatives and revolutionary fervor in the practical struggle.

Only if the functionaries take the lead in difficult and backbreaking work, can they give the masses faith in victory and courage, and heightening their self-awareness and creative power, go forward to work ceaseless innovations and miracles in the revolutionary struggle and construction task.

The chuche revolutionary work method is synthesized in the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, into which the Anti-Japanese Guerrillas work method, the

traditional work method of our party created by the great leader Comrade Kim Il-song amid the flames of the anti-Japanese revolutionary struggle has been further developed by him to suit the new realities of socialist construction.

In the revolutionary work method created by the great leader Comrade Kim Il-song, our-leader-style work method, are all enunciated the methods to correctly solve all questions, large and small, arising in mass guidance from blueprinting and formulating operational plans, organizing and launching all tasks to the methods of meeting and talking with people and teaching them by heuristic means.

With the respected and beloved leader Comrade Kim Il-song creating the chuche revolutionary work method, a genuine leadership art of the party of the working class have been provided, and a scientific and revolutionary work method has come to be created which makes it possible to overcome all kinds of outdated work methods such as bureaucracy, resolutely protect the interests of the masses of working people, and organize and mobilize their inexhaustible strength and creative wisdom to the hilt.

The chuche revolutionary work method is a revolutionary work method which the great leader Comrade Kim Il-song has created, developed, and enriched in the course of leading the Korean revolution filled with arduous trials, to victory, and is a revolutionary work method whose invincible vitality has been tested and proved amid the flames of struggle.

In the chuche work method which comprehensively embodies the Anti-Japanese Guerrillas work method, the traditional work method of our party, and the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, are graphically embodied the warm love and concern of the respected and beloved leader Comrade Kim Il-song for the people and the infinitely noble communist features and character of our leader holding the people dearest and giving his all for the sake of the freedom and happiness of the people.

Again, in it are comprehensively embodied the noble people-minded features of the respected and beloved leader who leads the revolution to a ceaseless upsurge, always sharing joys and sorrows with the people, firmly trusting the masses of people and relying on the strength and wisdom of the masses of people, and our leader's uncommon wisdom, revolutionary launching power and matchless leadership which no one could equal.

Indeed, the chuche revolutionary work method created by the great leader Comrade Kim Il-song is a communist work method completely in accord with the basic demands of the revolutionary struggle for realizing the independent stand and attitude of the masses of working people, and is an encyclopedic work method synthesizing the revolutionary art of the party of the working class.

(3)

It is the lofty revolutionary duty of our functionaries to thoroughly embody the chuche revolutionary work method, the work method of our party, which the great leader Comrade Kim Il-song has created and been ceaselessly perfecting.

To thoroughly establish the chuche work method is a glorious task to brilliantly defend the priceless achievements of the mass leadership method scored by the

great leader Comrade Kim Il-song, firmly insure the leadership of the party for revolution and construction, and enhance the leadership authority of the party and its combat strength. This also is a responsible task to bring about ceaseless innovations and miracles in revolution and construction and energetically move our people's revolutionary cause along the one road of leap forward.

Our functionaries, by deeply mastering and thoroughly embodying the chuche revolutionary work method created by the great leader Comrade Kim Il-song, must correctly carry out their mission and duty as commanding personnel of the revolution.

The basic question arising in correctly mastering and brilliantly embodying the chuche revolutionary work method is that of all functionaries thoroughly arming themselves with the mass leadership theory of the respected and beloved leader Comrade Kim Il-song and positively learning from the great example of the work method set by our leader.

The chuche leadership theory and revolutionary work method created by the great leader Comrade Kim Il-song are the unitarily correct guiding principle in establishing a genuine work method and work style, and are the theoretical and practical weapon which the communists must tightly grasp in mass guidance.

Only if they thoroughly arm themselves with the mass leadership theory of the great leader Comrade Kim Il-song and positively learn from our leader's work method, can they deeply learn by experience the intrinsic nature of the revolutionary work method in terms of principle and go forward to brilliantly embody it in mass guidance.

All functionaries, deeply studying the teachings of the great leader Comrade Kim Il-song and the guidelines of the party for properly establishing their work method and work style, must positively strive to precisely master their intrinsic nature and quintessence and thoroughly arm themselves with the chuche mass leadership theory.

And they must positively learn from the Anti-Japanese Guerrillas work method and the Ch'ongsan-ri spirit, the Ch'ongsan-ri method which have synthesized the chuche revolutionary work method. Only then can they correctly master and brilliantly embody the great-leader-style work method, the work method which the respected and beloved leader Comrade Kim Il-song has uniquely created and set a brilliant personal example while organizing and leading the party and state task and military task, and tasks of the political, economic, and cultural areas for a long period over half a century.

Most important in thoroughly embodying the chuche revolutionary work method is for the functionaries to go down to the realities and go in deep among the masses all the time.

The great leader Comrade Kim Il-song taught as follows:

"... our guidance functionaries must strive to go down to the field and go in deep among the masses all the time, hold discussions with them and hear their opinions, gain wisdom from the masses and seek out a method to solve questions, and carry out all revolutionary tasks, mobilizing the masses." (Ibid., p 469)

For the functionaries to go down to the base level is one of the most important demands of the chuche revolutionary work method, and is a principle our party always puts up front as a matter of importance in improving the work method.

Where the working people, the target of work of the functionaries, live and work and where the policy of the party is directly carried through is precisely the production site at the base level. Only if the functionaries go down to the base level and deeply go into the realities, can they clearly see through the state of affairs and insure scientific guidance. Without knowing the realities, no one can exercise correct guidance, no one can escape subjectivism and bureaucratism.

Our party has already established an orderly work system which makes it possible for the functionaries to go down to the base level and exercise guidance in a manner consistent with the realities.

Only if the functionaries, loyally upholding the guidelines of the party, go down to the base level and deeply penetrate the masses, is it possible to bring all the questions arising in carrying through the line and policy of the party and the creative opinions of the masses to the Party Central Committee intensively in a timely manner, and make the whole party and the entire people move in unison as intended and called for by the party.

Therefore, for the functionaries to go down to the plant facilities and the cooperative farm fields where the producer masses work and live, constitutes a firm guarantee which makes it possible to successfully solve all questions.

All functionaries, going deeply into the realities, must teach and help the masses and seek out together with them the method to carry through the policy of the party and go forward to timely solve the questions that arise.

If they go down to the base level only to return after remaining in the office without going in among the masses or to hear a few people talk, people whom they frequently meet, then they cannot admirably accomplish the objective of going down to the base level.

Even when they go down to the base level, instead of stopping halfway, the functionaries must go in directly among the masses and work together with the producer masses, and work by the method of personally sowing seeds with their own hands and harvesting them with their own hands, not through the hands of someone else.

Whenever statistics or data are required, the functionaries must go down to the base level and personally gather them, and whenever there are people they must see or matters they must verify, they must go down to the field and personally see the people concerned or concretely ascertain the matters.

In particular, the responsible functionaries, directly going in among the masses and personally conducting lecture and agitation, and guiding study, must briskly launch organizational political work to energetically inspire party members and working people to struggle for thoroughly carrying through the teachings of the great leader Comrade Kim Il-song and the embodiment, the line and policy of the party.

The functionaries, with a heightened sense of responsibility intent on carrying through the policy of the party to the end, must seek out a methodology to correctly execute it, and substantially conducting organizational political work, must provide proper help so that the base-level functionaries and producer masses may successfully carry out the revolutionary task at hand.

It is the lofty duty of our functionaries to go down to the base level and look after the life of the working people on a daily routine basis.

In order to make the warm love and concern of the party for our people reach them exactly as intended, our functionaries must admirably carry out their mission as the people's faithful servants.

The functionaries must plan and coordinate watertight organizational work to thoroughly carry through all the lines and policies, decisions and directives of the party aimed at further improving the people's living standard.

At the same time, in order that there may be no inconvenience, however small, in the life of the working people, they must look after it to the last detail, and have pending questions in their life solved in a timely manner.

To energetically launch the ideological struggle to overcome the outdated work method and work style is one of the important requirements in thoroughly establishing the chuche revolutionary work method partywide.

The work method and work style are an intensive expression of the thought of the functionaries manifesting itself in the course of work, not a question of their abilities or their character. That certain functionaries, unable to completely cast off the outdated work method and work style, are still clinging to them has its cause in their failure to thoroughly discard the dregs of outdated ideas. Therefore, only when the ideological struggle is strongly launched against the outdated ideas is it possible to thoroughly overcome the outdated work method and work style.

What must be guarded against at all times in the work method and style of the party in power is throwing the weight of the party around and playing at bureaucratism.

Throwing its weight around and playing at bureaucratism is essentially the ruling method of the exploiting class, a method which has nothing to do with the party work method of the working class. The party of the working class is neither an authoritarian organ nor an organ throwing its weight around.

Ours is a motherly party, and the functionaries of our party are faithful servants serving for the sake of the people.

Should the guidance functionaries, particularly the party functionaries, play at bureaucratism, it could bring about the grave aftereffects of damaging the authority of the party, alienating the party from the masses, and rendering it impossible to thoroughly carry through the line and guidelines of the party.

Formalism and expedientialism, too, absolutely cannot be permitted in the work of our functionaries.

If the functionaries play at formalism and expedientialism, they will be unable to launch work deeply and substantially, and it could also bring grave aftereffects to the revolution.

Party organizations, by strongly struggling against the slightest expression of bureaucratism, formalism, and expedientialism that may surge from among the functionaries, must strive to make them become genuine functionaries who faithfully work for the sake of the party and the revolution, and the people.

One of the important requirements in correctly embodying the chuche revolutionary work method is that of improving the politico-administrative standard of the functionaries.

People come to see, hear, and embrace as much as they can understand. If the functionaries have empty heads and deficient abilities, they cannot correctly analyze and judge all questions on a partywide principle nor can they avoid bureaucratism and subjectivism in guidance.

It is no easy thing by any means to embody the chuche revolutionary work method holding a rich, profound content and high demands, and it can be successfully carried through only if the functionaries possess high guiding abilities and organizational skills. If the functionaries are to possess a high leadership art, they must go forward to ceaselessly improve their own politico-administrative standard.

Our functionaries, deeply bearing in mind that their commanding abilities lag behind the demands of the party and the rapidly developing realities, must study more than anyone in order to improve their politico-administrative standard.

The functionaries must deeply study the classical works and teachings of the great leader Comrade Kim Il-song and the guidelines of the party, thoroughly familiarize themselves with the line and policy of the party, and make themselves well versed in the specialized knowledge and technology of their respective branches, in particular.

Only if they deeply understand the specialized knowledge and technology of their branches and familiarize themselves with their assigned tasks, can they precisely learn the state of affairs and correctly guide production and construction.

Only if the insights of the functionaries are keen and their field of vision is broad, can they go forward to solve all questions in a daring manner, viewing them broadly. Therefore, the functionaries must ardently study in order to accumulate rich knowledge about all areas such as the political, economic, cultural, and military areas.

When doing so, our functionaries will be able to satisfactorily perform their duty and role as commanding personnel of the revolution.

All functionaries, by ceaselessly improving their work method and work style to suit the demands of the developing realities, deeply aware that the struggle to embody the chuche revolutionary work method is a very important task to go forward to acquit themselves fully of their own revolutionary duty, shall energetically hasten the cause to convert the whole society to the chuche ideology.

12153

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THE THREE REVOLUTIONS--IDEOLOGICAL, TECHNOLOGICAL, AND CULTURAL--ARE THE BASIC METHOD OF COMMUNIST CONSTRUCTION

Pyongyang KULLOJA in Korean No 7 Jul 82 pp 11-18

[Article by Kim Yong-un]

[Text] The great leader Comrade Kim Il-song, in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea, unfurled a new outline of basic political principles for ultimately attaining the chuche revolutionary cause, energetically stepping up revolution and construction with the banner of the People's Administration and the three revolutions held high.

The great leader Comrade Kim Il-song, in his administrative policy speech enunciating it once again as the overall duty of our revolution, as the historic mission of the government of the republic to convert the whole society to the chuche ideology, has comprehensively set forth the task of the People's Administration for the realization, and has further deepened and developed the theory on the construction of a chuche revolutionary government and the theory on the three revolutions--ideological, technological, and cultural.

With the great leader Comrade Kim Il-song in his administrative policy speech pulling the theory on the three revolutions onto a new higher plane with the profound chuche principle and unique propositions and clearly showing the revolutionary route which makes it possible to hasten the complete victory of Socialism and the bright future of Communism, the chuche communist revolutionary theory has been further developed and enriched into a new theoretical heritage, and our people have come to receive another powerful theoretical and practical weapon in the struggle for hastening the victory of the cause for conversion of the whole society to the chuche ideology.

Energetically stepping up the forward movement toward Communism, following the banner of the three revolutions--ideological, technological, and cultural--enunciated by the great leader Comrade Kim Il-song, we shall brilliantly attain the chuche revolutionary cause.

The great leader Comrade Kim Il-song, in his historic administrative policy speech enunciating for the first time the intrinsic nature and law of the

three revolutions--ideological, technological, and cultural--based on the profound revolutionary principle of chuche, has set forth the three revolutions as the basic method of communist construction.

The great leader Comrade Kim Il-song taught as follows:

"The three revolutions--ideological, technological, and cultural--are the basic method of communist construction. Communist construction is a struggle to insure a complete social equality and happy life for the masses of people, remaking man and society and nature. After the establishment of the socialist system, the human-remolding task, the society-remaking task, and the nature-remaking task are carried out through the three revolutions--ideological, technological, and cultural." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 7)

It arises as a very important and principled question for the party of the working class to precisely define the overall duty of the revolution in the struggle to accomplish its historic mission and at the same time, correctly establish the basic method for the realization. Only if it precisely establishes the basic method of revolution and construction, can it give the masses of people clear prospects and a firm faith in victory, and correctly organizing and mobilizing them, go forward to lead to victory the revolutionary struggle for attaining the ultimate objective of the party.

The great leader Comrade Kim Il-song, starting from the chuche-oriented viewpoint that all revolutionary struggles are a struggle for the independent stand and attitude of the masses of people, has provided a new elucidation that the struggle for building the communist society, the ultimate objective of our party, is a struggle to completely realize the independent stand and attitude of the masses of working people and that the struggle is carried out through the three revolutions--ideological, technological, and cultural.

The communist society is a society where a complete social equality and happy life will have been insured for the masses of people and where their independent stand and attitude will have been completely realized. Such communist society will be completely realized only if the masses of working people become not only the masters of nature and society, remaking nature and society to suit their independent demands but also the genuine masters of their destiny, attaining high ideocultural qualifications befitting the masters of nature and society.

If the revolutionary cause, the socialist and communist cause to realize the independent stand and attitude of the masses of working people is to be attained, it is imperative to energetically push ahead with the society-remaking task for ceaselessly improving, developing, and perfecting social relations, the human-remolding task for indoctrinating and remolding and perfecting all members of society into communist social beings, and the nature-remaking task for liberating people from the constraints of nature and providing an independent, creative material life for them, simultaneously all together.

Even though the three revolutions for insuring a complete social equality and happy life for the masses of people, remaking people and society and nature are conducted by the working class from the first day of building a new society

after coming to power, the three revolutions--ideological, technological, and cultural--for insuring the human-remolding task and the society-remaking task, and the nature-remaking task are carried out comprehensively after the establishment of the socialist system where the masses of working people become the masters of the state and society.

The great leader Comrade Kim Il-song, based on his profound analysis of the intrinsic nature of the process of communist construction which is carried out through the three revolutions, has uniquely enunciated that the three revolutions--ideological, technological, and cultural--constitute the basic method of communist construction.

What makes the three revolutions--ideological, technological, and cultural--the basic method of communist construction lies first of all in that they constitute the content of the revolution which must be continued in the socialist society until Communism is built.

The great leader Comrade Kim Il-song taught as follows:

"The three revolutions are a struggle to liquidate the relics of the old society in the ideological, technological, and cultural areas and build a new communist ideology, technology, and culture, and this is the content of the continuing revolution in the socialist society. Only by energetically launching the three revolutions is it possible to successfully conduct the human-remolding task, the society-remaking task, the nature-remaking task and turn all members of society into communist social beings, eliminate all kinds of class distinctions, differences in labor conditions, differences in material living standard and realize a complete social equality for working people." (Ibid., pp 7-8)

To precisely enunciate the content of the revolution is one of the basic questions which has key significance in the revolutionary struggle of the working class. Only by properly defining the content of the revolution can the party of the working class establish a correct strategy and tactics to suit it, and lead the revolutionary struggle and construction task to victory.

From this, it arises as an important question in formulating the basic method of communist construction to correctly define the content of the revolution which must be continued in the socialist society until Communism is built.

Historical experience proves that it is impossible to build the communist society where the independent stand and attitude of the masses of working people will have been completely realized, unless the revolutionary struggle for liberating the masses of working people from the constraints of the outdated ideology and culture and the constraints of nature is kept up while continuing to develop and perfect all social relations into the communistic even after the establishment of the socialist system.

The great leader Comrade Kim Il-song, clarifying communist construction as the process of the continuing revolution based on his profound analysis of the church-oriented viewpoint viewing the intrinsic nature of the revolution as a struggle for independent stand and attitude and of the law of the struggle for the independent stand and attitude of the masses of working people, has comprehensively enunciated the content of the revolution which must be continued until Communism is built.

When viewed from the standpoint of the historical process of the struggle for realizing the independent stand and attitude of the masses of people, what arises as a question of utmost priority is eliminating the factors sociopolitically restraining people's independent stand and attitude and realizing the sociopolitically independent stand and attitude of the masses of people. The sociopolitical factors repressing the independent stand and attitude of the masses of people are the exploiting class and the exploiting system. From this, if the independent stand and attitude of the masses of people is to be realized, it is imperative above all to carry out the democratic revolution and socialist revolution for eliminating the exploiting class and the exploiting system, the sociopolitical factors restraining independent stand and attitude. Therefore, at the stage of these revolutions, revolutionary change becomes their content to eliminate the exploiting class and the social system on which it rests, and establish the advanced socialist system where the masses of working people become the masters of the state and society.

Once the socialist revolution triumphs and the socialist system is established, the sociopolitically independent stand and attitude of the masses of people will be realized, but the task to liberate people from the constraints of the outdated thought and culture and the constraints of nature will still be remaining to be accomplished. This has to do with the fact that even after the establishment of the socialist system, the relics of the old society will still be remaining in the ideological, technological, and cultural areas, and in consequence, unless such relics are eliminated, it is impossible to completely realize the independent stand and attitude of the masses of working people.

The great leader Comrade Kim Il-song, uniquely enunciating that it constitutes a revolution to not only change the social system but replace the old ideology, technology, and culture restraining the independent stand and attitude of the masses of people with an advanced ideology, technology, and culture, has defined it as the content of the revolution which must be continued in the socialist society until Communism is built to struggle for the liquidation of relics of the old society in the ideological, technological, and cultural areas and the creation of a new communist ideology and technology, and culture.

Communist construction comes to hold it as the content to carry out the three revolutions--ideological, technological, and cultural--which are the human-remolding task and the nature-remaking task for liberating the masses of people from the constraints of the old thought and culture and even from the constraints of nature while conducting the society-remaking task for continuing to develop and perfect the social relations the communist way, on the basis that in the struggle for independent stand and attitude, the question of revolutionarily remaking the social system has already been solved and the sociopolitically independent stand and attitude of the masses of working people has been realized.

The three revolutions are a struggle to remake society and nature and insure a complete social equality and happy life for the masses of people, a struggle to turn all members of society into communist social beings and eliminate all kinds of class distinctions and differences in labor conditions, and differences in material living standard.

Differences in various forms such as the class distinctions and differences in labor conditions which will be remaining in the socialist society are the relics

left behind by the old society, and as long as they remain, the working people cannot realize a complete social equality and in consequence, cannot build the communist society where their independent stand and attitude will have been completely realized.

Now, the class distinctions remaining in the socialist society between the working class and the peasantry are none other than the distinctions spawned out of the differences in the ideological, technological, and cultural standards between the working class and the peasantry and out of the differences governed by them in the form of ownership. The differences in labor conditions such as the differences between agricultural labor and industrial labor, the differences between heavy labor and light labor, the differences between physical labor and mental labor, too, do not bespeak the differences in terms of the target and character of labor but stem, in the final analysis, from the differences in the technological and cultural standards of the working people themselves who are in charge of labor life.

The differences in material living standard, too, have to do with the fact that the technological and cultural standards of all members of society are not yet high enough to highly develop both productive forces and science and technology simultaneously to the extent of realizing communist distribution.

Therefore, if a complete social equality is to be realized for the working people, eliminating all kinds of class distinctions and differences in labor conditions, and differences in material living standard, it is imperative to energetically launch the three revolutions--ideological, technological, and cultural. When, by comprehensively launching the three revolutions and improving the ideological, technological, and cultural standards of all members of society simultaneously all together, their differences in ideological, technological, and cultural standards are eliminated, and all kinds of class distinctions and differences in labor conditions, and differences in material living standard are eliminated, the historic task of communist construction will come to be accomplished.

This bespeaks that the three revolutions--ideological, technological, and cultural--are the content of the continuing revolution which must be conducted after the establishment of the socialist system until Communism is built, and as such, constitute the basic method of communist construction which makes it possible through the revolution in the three areas to turn all members of society into communist social beings, eliminate all kinds of class distinctions and differences in labor conditions, and differences in material living standard, and realize a complete social equality for the working people.

With the great leader Comrade Kim Il-song scientifically enunciating the basic method of communist construction, defining the three revolutions--ideological, technological, and cultural--as the content of the revolution which must be continued in the socialist society, the intrinsic nature of the struggle for communist construction and the law of the developing revolution from the establishment of the socialist system to the communist society have come to be completely elucidated, and a powerful guarantor has come to be provided which makes it possible to attain the communist cause, energetically launching the human-remolding, society-remaking, and nature-remaking tasks simultaneously all together.

Next, what makes the three revolutions--ideological, technological, and cultural--the basic method of communist construction lies in that they constitute a new mode of revolution in the socialist society, a most correct mode of revolution for building Communism.

The great leader Comrade Kim Il-song taught as follows:

"Inasmuch as the struggle in the socialist society to do away with the relics of the old society is a task whose targets are the masses of people, the masters of the state and society, and which is also a task they themselves conduct, it must be done in a new mode basically different from the struggle against the exploiting class and the exploiting system. In the socialist society, the struggle to do away with the relics of the old society must be done through and through by the method of indoctrinating and remolding people, by the method of creating the new and eliminating the old." (Ibid., p 8)

Not only must the basic method of communist construction be one that precisely defines the content of the continuing revolution from the establishment of the socialist system to the building of Communism, it must be one that provides a correct mode of revolution.

Even though the content of the revolution has been precisely defined, if a correct mode of revolution consistent with it is not established, it is impossible to successfully realize the objective of the revolution.

The mode of conducting revolution is generally determined by the given content of the revolution. Put another way, depending on the targets and duty of the revolution comes to be determined the mode of the revolution, too.

The socialist revolution wherein the exploiting class becomes the target of the revolution and eliminating all manner of exploitation and oppression arises as the duty of the revolution, comes to be carried out by the mode of eliminating the exploiting class and basically liquidating the exploiting system; and again, only by such a mode of the revolution is it possible to win the victory of the revolution and establish the advanced socialist system.

But as the socialist revolution triumphs and the socialist system is established, the content of the revolution changes and in consequence, inasmuch as the targets and duty of the revolution change, the mode of conducting revolution must change as well.

To correctly solve the question of mode of the revolution after the establishment of the socialist system constitutes an indispensable requirement in establishing the basic method of communist construction.

If, failing to precisely solve the question of mode of conducting the revolution in the socialist society, the same mode of struggle which was used against the exploiting class and the exploiting system comes to be applied, it will become impossible to achieve the unity and solidarity of the masses of people, and if, considering the establishment of the socialist system as marking the completion of the revolution, the revolutionary struggle is given up and socialist, communist construction comes to be conducted simply as a matter of improvement or merely

as an economic technical task, it will become impossible to successfully build the communist society. Should this come to pass, it will cause grave aftereffects on the attainment of the socialist, communist cause.

The great leader Comrade Kim Il-song, based on a chuche-oriented profound analysis of the intrinsic characteristics of the revolution which the masses of working people, becoming the masters of the state and society, come to continue in the socialist society, and on the abundant practical experiences in socialist construction, has uniquely enunciated for the first time the mode of conducting revolution in the socialist society.

The revolution which is continued in the socialist society is a struggle to eliminate the relics of the old society. Even though this struggle is targeted on the masses of working people, it by no means is one that opposes people themselves and liquidates them. It is a task to remold the ideology, technology, and culture of working people, and as such, is a task which they themselves carry out, and the duty of the revolution, too, lies in liberating the working people, who are already liberated from exploitation and oppression, from the constraints of outdated ideas and even from the constraints of nature, and completely realizing their independent stand and attitude.

From such characteristics of the continuing revolution under Socialism, the struggle to eliminate the relics of the old society must be conducted by the method of indoctrinating and remolding people, by the method of creating the new and eliminating the old, a new mode of revolution basically different from the struggle opposing the exploiting class and the exploiting system.

The three revolutions remaking the old and creating the new are a most superior mode of revolution consistent with the intrinsic nature of the socialist system and the will of the masses of people. This is so because this mode of revolution constitutes a powerful mode which makes it possible to most successfully realize the task of remaking ideology, technology, and culture to suit the collectivist character and principle of the socialist society where not only the masses of people have become the masters of the state and society and the unity and cooperation between the working people constitute the basics of social relations but all people, sharing one thought and one objective and helping each other and leading each other on, go forward to achievement development all together. Again, this is so because this mode constitutes a revolutionary mode which makes it possible to liberate the masses of people from the constraints of nature and the constraints of outdated ideas and culture to suit their independent demands and will, and turn them into energetic beings controlling the world, into genuine possessors of the communist ideology and culture.

Therefore, in the socialist society, only by necessarily conducting the revolution by the mode of the three revolutions indoctrinating and remolding people, creating the new and eliminating the old, is it possible to successfully carry out socialist, communist construction, strengthening the unity and solidarity of the masses of people and enhancing their revolutionary fervor and creative abilities.

With the mode of revolution under Socialism, the mode of communist construction uniquely enunciated as the mode of the three revolutions, the question of mode of the revolution which the party of the working class must invariably maintain

throughout socialist, communist construction has come to be solved brilliantly, and a most scientific and revolutionary method capable of successfully realizing the content and task of the continuing revolution for communist construction has come to be provided.

That the respected and beloved leader Comrade Kim Il-song has formalized for the first time the three revolutions--ideological, technological, and cultural--as the mode of revolution in the socialist society constitutes a great discovery based on having generalized his rich experiences gained in the course of sagaciously leading our people's socialist, communist construction task, and represents a precise, scientific answer to the method for launching socialist, communist construction successfully without the slightest tilting.

The great leader Comrade Kim Il-song in his administrative policy speech has put forward the unique thought that once the communist society is built, the three revolutions will be coming to an end as a struggle for eliminating the relics of the old society but even then, the struggle will be continuing to discard the old and create the new in the ideological, technological, and cultural areas because the tasks to educate and indoctrinate people and improve social relations, and conquer nature must be continued.

The communist society represents the highest stage of the developing human society. But this does not mean by any means that once the high stage of Communism is reached, the society will not develop any further. The communist society built, a complete social equality and an independent, creative happy life on a high standard will have been insured for the masses of people and their independent stand and attitude will have been completely realized, but with that alone the struggle for social development will not be coming to an end.

Even after the communist society is built, social development can be achieved, not spontaneously as at the prior stage, but only by an independent, creative, conscious struggle of the masters of society, the masses of people. For even in that society will be continuing the struggle to discard the outdated and create the new in the ideological, technological, and cultural areas.

Just as there are no limits to the wisdom and strength of the masses of working people for discerning and remaking the world, the demand of the masses of people to live freely as the masters of the world and their own destinies is boundlessly high. The communist society, based on such high demand and inexhaustible creative power of the masses of people, will be achieving high development while continuing the struggle to discard the outdated and create the new.

From this, even after Communism is built, the struggle will be continuing without interruption to discard the outdated and create the new in the ideological, technological, and cultural areas, a struggle to launch even more successfully the continuing tasks to educate and indoctrinate people in a newer ideology, technology, and culture, further improve and perfect social relations, and conquer nature.

By the matchless thought enunciated by the great leader Comrade Kim Il-song on the developing communist society, how the future communist society will continue to be consolidated and developed through what kind of struggle has come to be

shown clearly, and a scientific elucidation of the intrinsic face of the communist society, the supreme ideal of mankind, has come to be provided. This constitutes another great service rendered by the respected and beloved leader Comrade Kim Il-song in the course of breaking fresh ground for the three revolutions theory while deepening and developing it, and bears brilliant testimony to the profound truthfulness and rich content of the three revolutions theory.

With the great leader Comrade Kim Il-song uniquely elucidating for the first time the theory on the three revolutions--ideological, technological, and cultural--as the basic method of communist construction, the idea of the communist society held by mankind within the confines of presupposition and hypothesis has come to be defined more clearly as a realistic one, the communist theory has come to be developed and enriched into a scientific revolutionary theory comprehensively delineating its overall goal and at the same time, the method for the realization, and the masses of people have come to have a powerful theoretical and practical weapon, an invincible revolutionary banner for communist construction.

The great leader Comrade Kim Il-song in his historic administrative policy speech has graphically enunciated the principle and struggle tasks for energetically launching the three revolutions--ideological, technological, and cultural--as the basic method of communist construction.

The great leader Comrade Kim Il-song taught as follows:

"The government of the republic, energetically launching the three revolutions, must revolutionize, working classize, and intellectualize all members of society, and remaking all areas of the society in accordance with the demands of the working class, must successfully occupy the ideological fortress and material fortress of Communism." (Ibid., p 12)

The three revolutions--ideological, technological, and cultural--scientifically enunciate the most correct direction and content, and suitable mode of the revolution which must be continued until Communism is built, and because of that, constitute the basic method of communist construction and represent the overall line which our party must tightly grasp in socialist, communist construction.

Only by energetically launching the ideological revolution, technological revolution, and cultural revolution with a tight grip on the three revolutions as the overall line of socialist, communist construction is it possible to revolutionize, working classize, and intellectualize all members of society, remake all areas of the society in accordance with the demands of the working class, and successfully occupy the ideological fortress and material fortress of Communism.

If Socialism, Communism is to be built, it is imperative to not only develop productive forces and change social relations but remold people themselves into comprehensively developed communist social beings. No matter how high a standard productive forces have reached, no matter how abundant the material wealth has become, unless people, who are the masters of society, are remolded into communist social beings, it cannot be said that the communist society has been built.

Therefore, what is of greater urgency in occupying the ideological fortress and material fortress of Communism is occupying the ideological fortress.

What plays a governing role in people's activity is their ideological consciousness, and what is most important in the revolutionary struggle and construction task is to strengthen ideological work and positively inspire the revolutionary fervor and creative positiveness of the masses of working people who are in direct charge of communist construction. Experience shows that unless the struggle for occupying the ideological fortress is energetically launched, it is impossible to successfully occupy the material fortress, either, and again, by developing the economy and laying its material foundations alone, it is impossible to build Communism.

Most important in carrying out the three revolutions aimed at occupying the two fortresses of communist construction is remolding all members of society into comprehensively developed communist social beings, giving firm priority to the ideological revolution.

If people are to be turned into comprehensively developed communist social beings, independent and creative social beings, it is imperative to arm them with the communist thought and knowledge of advanced science and technology and make them attain a high cultural standard. What constitutes the basics here is the human-remolding task to arm people with the communist thought.

Human remolding is essentially ideological remolding, and the basic method of enhancing people's role is setting their thought in motion. To go forward with a tight grip on thought as the basics is the basic principle of human remolding stemming from the fact that people's ideological consciousness determines their worth and character and governs all their activities. Moreover, it is the revolutionary principle of human remolding based on historical experience that by developing the economy alone without remolding people's thought it is impossible to build Communism and that unless the ideological revolution is waged, even the gains of the revolution already won could be endangered.

The great leader Comrade Kim Il-sung, in light of such intrinsic demands of human remolding, ideological remolding, has defined the ideological revolution as the drive of the revolution, and has enunciated the task in order to energetically launch revolution and construction, stepping up people's ideological remolding and enhancing their revolutionary fervor with priority to the ideological revolution.

Further strengthening the ideological revolution to suit the demands of the conversion of the whole society to the chuche ideology, we must make all working people thoroughly arm themselves with the immortal chuche ideology, the chuche revolutionary world view, and devotedly struggle for the victory of the chuche revolutionary cause. Again, commendably conducting ideological indoctrination work, we must make all working people hate the exploiting class and the exploiting system and fervently love the socialist system, and positively struggle for the sake of the interests of society and collective, for the sake of the interests of the fatherland and the people.

At the same time, by conducting the ideological revolution in close combination with the practical activity for socialist construction, we must make all working people thoroughly revolutionize themselves through the process of carrying out the

revolutionary task and go forward to nurture loyalty to the party and the revolution.

To give firm priority to the ideological revolution and at the same time, energetically push ahead with the technological revolution is an important demand arising in carrying out the three revolutions.

The technological revolution is a glorious struggle to improve the labor conditions of working people and raise their material living standard, and a lofty political task to liberate, even from the constraints of nature, the masses of working people who have become the masters of the state and society, liberated from exploitation and oppression.

Only by energetically pushing ahead with the technological revolution and developing productive forces and liberating working people from backbreaking labor is it possible to realize a complete equality for people in labor life, insure an independent, creative material and cultural life for working people, and also go forward to carry out the ideological revolution and the cultural revolution even better.

Today an important duty of the technological revolution is that of successfully solving scientific and technological questions arising in chuchezing, modernizing, and scientizing the people's economy.

In order to resolve this duty, it is imperative to further strengthen the self-reliant character of the national economy and place it on the foundations of modern science and technology, energetically launching the struggle for the remaking of technology and the mechanization, automation, and remote control of production in all branches of the people's economy. And, by positively setting in motion the creative wisdom and revolutionary fervor of scientists, technicians, and workers and strengthening creative cooperation between them, it is imperative to make ceaseless technological innovations happen in all branches, at all units of socialist construction.

To energetically launch the technological revolution along with the cultural revolution while giving firm priority to the ideological revolution is an indispensable requirement of the three revolutions.

The central task of the cultural revolution is realizing the intellectualization of the whole society. To energetically launch the cultural revolution and intellectualize the whole society is one of the basic conditions for turning all members of society into comprehensively developed communist social beings and eliminating once and for all all kinds of distinctions of labor including even the distinctions between mental labor and physical labor and realizing a complete social equality for working people, and is one of the important guarantees which makes it possible to successfully carry out the tasks of the ideological revolution and technological revolution as well.

In order to intellectualize the whole society, it is imperative to rapidly develop all segments of socialist cultural construction, giving firm priority to educational work aimed at bringing up all the younger generation as comprehensively developed chuch-oriented communist social beings and

improving the cultural and technological standards of all working people. In this way it is imperative to make chuche-oriented science and technology, and revolutionary literature and arts blossom and develop on an even higher plane, and socialist tidiness in life and production firmly prevail societywide.

The theory on the three revolutions comprehensively enunciated and enriched by the great leader Comrade Kim Il-song in his historic administrative policy speech, because of its truthfulness and uniqueness, and tremendous vitality, is firmly capturing the hearts of party members and working people, and is even more energetically pushing our people's forward movement toward Communism.

More energetically launching the ideological revolution, technological revolution, and cultural revolution, holding aloft the three revolutions banner unfurled by the great leader Comrade Kim Il-song, we shall go forward to step up the construction of the communist society, the supreme ideal of mankind.

12153

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PARTY CELL WORK AND THE VANGUARD ROLE OF PARTY MEMBERS

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[Article by Ch'a Yong-chin]

[Text] Today our people are energetically launching an all-out march movement toward conversion of the whole society to the chuche ideology under the banner of the three revolutions--ideological, technological, and cultural--and our revolution and construction are ceaselessly deepening and developing onto a new higher stage.

Today when our revolution is rapidly moving forward and we are faced with a heavier yet glorious revolutionary duty, our party calls for improving and strengthening the work of the party cell, the basic organizational building block of the party, and further enhancing the vanguard role of party members, to suit the developing realities.

It is the revolutionary responsibility and lofty duty of the party member to perform the vanguard role at every post of revolution and construction.

The party member is the vanguard fighter who, with high revolutionary preparedness to devotedly fight for the party and the leader and unyielding stern will, whatever the barrier and trial, leads the masses in carrying through the policy of the party.

In order that the party member may acquit himself fully of his revolutionary duty, he must become a model of work and life for the masses and take the lead in carrying out the revolutionary task.

The glory and dignity of the party member come to shine precisely in such practical struggle.

Becoming the standard bearer and front-runner in assault who is always the first to tackle difficulty head on and cross the death line, and becoming the vanguard fighter of the revolution who leads the masses by his own personal practical example is precisely where the glory of the member of the Korean Workers Party is, where a firm guarantee for strengthening the party and victoriously moving revolution and construction forward is.

To enhance the vanguard role of the party member is an important requirement above all in strengthening the combat strength and leadership power of the party.

The great leader Comrade Kim Il-song taught as follows:

"It is imperative to bring all party members into party work and make every party member move all the time. Only if every party member without exception performs the vanguard role in revolution and construction, can the leading and guiding role of our party be insured properly." ("A Collection of Writings of Kim Il-song," Vol 14, p 130)

The party, which is an organized vanguard of the working class and the entire working masses, is a political organization where the mass of party members is united, and is a leading and guiding force taking revolution and construction to victory. In order that the party may correctly perform its militant functions and leadership role as general staff of the revolution, each of the party members constituting the party must thoroughly prepare himself as a resolute revolutionary possessing an indefatigable, exuberant fighting spirit and vivacious militant vigor, and must satisfactorily perform his role as the vanguard fighter leading the masses.

Just as all his cells must be sound and must satisfactorily perform their functions if man is to be physically healthy and amply display his functions, in the case of the party, too, when all of the party members constituting the party are prepared as revolutionaries infinitely faithful to the party and the leader and leading the masses by their own personal practical example, the combat strength and leadership role of the party can be strengthened.

To enhance the vanguard role of the party member also constitutes an important guarantee which makes it possible to successfully carry out the revolutionary struggle and construction task, organizing and mobilizing the broad masses of people.

Revolution and construction cannot be carried out by the party alone but can be energetically stepped up only if the broad masses of people self-consciously, positively participate in them.

As the chuche ideology teaches, the masses of people are the masters of revolution and construction and the decisive factor remaking nature and developing society. The revolutionary struggle and construction task are none other than work for the sake of the masses of people and a task of the masses of people themselves. It is the masses of people who demand revolution and construction and so are the masses of people who carry out revolution and construction. The masses of people produce all the wealth of society, remake the world, and advance history. Apart from the masses of people, the change and progress of society are unthinkable nor is it possible to speak about the revolutionary struggle construction task.

If the masses of people are to be made to correctly perform their role as the masters of revolution and construction, it is imperative to turn them action-conscious and organized. The masses of who have not been turned action-conscious and organized, cannot go forward to launch an independent, creative activity in the revolutionary struggle and construction task. The masses of people, only when armed with an independent ideological consciousness and united into one political

force, can go forward to launch the revolutionary struggle and construction task to suit their independent aim and demand.

In order to turn the broad masses of people action-conscious and organized and make them positively launch into the revolutionary struggle and construction task, it is imperative to decisively enhance the vanguard role of the party member.

The party member is a political activist indoctrinating and uniting the masses around the party and a vanguard fighter leading them in carrying through the policy of the party.

When all of our party members take the lead in the revolutionary struggle and construction task, the broad masses, emulating their example, will come to positively launch into them, and it will be possible to successfully solve difficult and complex questions arising in revolution and construction.

Whatever work they may be doing wherever, to become the vanguard fighter and standard bearer of struggle leading the masses is becoming a lofty feature of our party members.

Our party members infinitely faithful to the party, have fought devoting all of their strength and wisdom, talent and energy, putting their shoulders ahead of others to difficult and backbreaking work in each period, each stage of revolution and construction. Precisely by so doing have our party members been able to add luster to their glory as quintessential elements of the class, as vanguard fighters of the revolution.

To enhance the vanguard role of the party member is arising as an even more urgent demand relative to the enormous revolutionary task facing our party today.

Our party and people are faced with the difficult and enormous task to realize the conversion of the whole society to the chuche ideology, energetically stepping up the three revolutions in loyal response to the militant task set forth by the great leader Comrade Kim Il-song in his report to the Sixth Party Congress and in his historic administrative policy speech, and more immediately, to occupy ahead of schedule all heights of the new long-term plan.

The struggle to successfully carry out the heavy and enormous task facing us is a task to extraordinarily strengthen the might of the country and provide a more independent, creative life for our people, and is a sacred struggle calling upon party members and working people to highly display the revolutionary spirit of self-reliance and fortitude.

This rewarding struggle can be successfully carried out when all branches, all units enhance the vanguard role of party members and energetically inspire the revolutionary fervor and creative positiveness of working people.

Experience shows that only if party members take the lead on all fronts of socialist construction, the fronts will come to be filled to overflowing with revolutionary enthusiasm and militant vigor, and a ceaseless upsurge will come to be generated in the revolutionary struggle and construction task.

The vanguard role of the party member depends on how party cells conduct work.

In light of the position and role of the party cell in our party construction and party activity, to improve and strengthen party cell work constitutes an important guarantee which makes it possible to bring up party members as resolute revolutionaries and enhance their vanguard role in revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"... when the party cells and party committees everywhere come to amply perform their functions, it is quite evident that at every post of the revolutionary front party members and the masses will move commendably and the revolutionary task set forth by the party will be carried out successfully." ("A Collection of Writings of Kim Il-song," Vol 16, pp 141-142)

The reason why the strengthening of party cell work makes it possible to enhance the vanguard role of party members lies above all in that it thoroughly arms party members with the policy of the party and directly helps and leads them in successfully carrying out the revolutionary task at hand.

The line and policy of our party are the guiding principle of our revolution and construction and the most correct strategy and tactics for hastening the socialist, communist cause. In them are graphically enunciated all the revolutionary duties and concrete tasks which party members must carry out in each period, each stage of the developing revolution. Only if party members thoroughly arm themselves with the policy of the party, can they understand it as the most correct and come to hold it as the guiding principle of all work and life and go forward unwavering, whatever the storm, to successfully carry out the revolutionary task at hand to suit the intent of the party.

The task to thoroughly arm party members with the policy of our party and make the policy of the party unconditionally protected and carried through among them comes to be conducted by the positive activity of party cells.

The party cell always in tune with the masses and moving together with them is the combat unit driving home to party members and working people the policy of the party and directly executing it.

The policy of our party is driven home to the masses and realized through the party cell, the basic organizational building block of the party. Consequently, when the party cells move vivaciously and launch organizational political work briskly, the policy and guidelines of our party will come to be driven home to the masses in a timely manner, and party members and working people will come to admirably carry through the policy of the party, displaying their heightened revolutionary enthusiasm and creative initiative to the hilt.

Again, the reason why the strengthening of party cell work makes the vanguard role of party members enhanced is because it strengthens revolutionary organizational life among party members, brings them up as fervent revolutionaries, and leads them in becoming a model for the masses.

Party organizational life is the political life of party members and their activity to carry out the assignment from the party.

Only if party members positively participate in party organizational life, can they temper their party spirit and sustain their political life, and genuinely perform their role as vanguard fighters.

Such revolutionary organizational life of the party member precisely comes to be conducted, assigned to the party cell. The party cell is the base for the political life, organizational life of party members, a combat unit helping and leading party members in admirably carrying out the revolutionary task.

The party cell, routinely giving party assignments to party members, timely summing up the progress in the execution, and giving them new assignments, leads them so that they may move all the time.

The party member, through the process of carrying out his party assignment under the guidance and assistance of the party cell, comes to highly display boundless faithfulness to the party and the leader and an infinite sacrificial spirit for the fatherland and the people, and perform the vanguard role in the revolutionary struggle and construction task.

Thus, to improve and strengthen party cell work constitutes an important key which makes it possible to thoroughly prepare party members as vanguard fighters of the revolution, as political activists organizing and mobilizing the masses.

Correctly recognizing the significance and importance of party cell work in enhancing the vanguard role of the party member, we must direct great efforts to the task for strengthening the combat strength of party cells.

Important in improving and strengthening party cell work and enhancing the vanguard role of party members is above all substantially launching political work among party members.

The great leader Comrade Kim Il-song taught as follows:

"Party work must be conducted by the method that functionaries go in among the masses and explain the policy of the party, and organize and mobilize all people in such a way that they may satisfactorily execute their assigned task, with a clear understanding of the policy of the party." ("Kim Il-song Selected Works," Vol 7, p 171)

The task of enhancing the vanguard role of party members must be conducted by the method of political work, the method of acquainting party members clearly with the policy of the party and organizing and mobilizing them for the realization.

This is an important question arising from the intrinsic demand of our party. Ours is a motherly party which, assuming full responsibility for today's life and tomorrow's destiny of our people, leads them to the communist future, and the party cell is the base-level organization of our party which, indoctrinating party members, leads them along the one road of loyalty. Therefore, to energetically launch political work constitutes an important part of the content of party cell work for enhancing the vanguard role of party members.

Party cells, by always putting it up front as a priority task to explain and drive home to party members the teachings of the great leader Comrade Kim Il-song

and the guidelines of the party and aggressively launching it, must make all party members clearly understand the intrinsic nature and demands of the teachings of the great leader and the guidelines of the party and the method to carry them out, and display their revolutionary enthusiasm and creative initiative to the hilt for the realization.

At the same time, party cells must substantially conduct political work so as to make party members display intense loyalty to the party and the leader in carrying out the revolutionary tasks assigned them. Only then can party members, holding the high honor and pride of being the revolutionary soldiers of the party and the leader, breathe and move wherever, whenever, in accordance with the thought and intent of the party, and devotedly struggle, taking the lead in the task to carry through the policy and guidelines set forth by the party.

Party cells, by making it clearly understood among party members that faithfulness to the party and the leader must be manifested precisely in thoroughly protecting and unconditionally carrying through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party, must make them become not only the propagandists, protectors of the policy of the party but also the front-runners in carrying it through.

To correctly guide party life has important significance in party cell work to enhance the vanguard role of party members.

The vanguard role of party members cannot be enhanced spontaneously. It comes to be enhanced when under the ceaseless guidance and assistance of the party cell a voluntary party life ethos is established among party members and their party spirit is ceaselessly tempered.

The party cell is the basic organizational building block of our party and the base for party life. It is precisely the party cell which organizes and guides the party life of party members.

Important in guiding party life for party members is for party cells to correctly organize and guide party assignments to party members so as to make it possible to enhance the vanguard role of party members.

The political life, revolutionary activity of party members is conducted through the struggle to carry out the party assignments the party organization gives them. Therefore, the party cell must always direct keen attention to correctly organizing party assignments, political assignments. Only if party assignments are correctly given to party members, can they enhance their view of the organization and acquit themselves fully of their duty as political activists, and admirably perform their vanguard role in all tasks.

The party cell, giving party assignments to party members without exception to suit their preparedness levels and characteristics, timely ascertaining and summing up the progress in the execution, and giving them new assignments, must help and lead them so as to make them move all the time.

Important in correctly guiding the party life of party members is also making party life conducted in close combination with the prosecution of the revolutionary task.

To make party life conducted in close combination with the prosecution of the revolutionary task is an important demand of the guidance of party life flowing from the struggle objective and mission of our party.

The revolutionary party of the working class is an organization for conducting revolution and a militant weapon of it whose struggle objective and mission are socialist, communist construction.

Our party holds it as its historic mission, as its supreme objective to attain the chuche revolutionary cause charted by the great leader Comrade Kim Il-song. Consequently, all party activity and party work must be subordinated from start to finish to the prosecution of the revolutionary task facing the party, and must become the invariable process of the realization.

To strengthen the party life of party members is not the end in itself but has its objective in making all party members, by tempering their party spirit and faithfully carrying out the revolutionary tasks assigned them, thoroughly carry through to the end the teachings of the great leader Comrade Kim Il-song and the embodiment, the guidelines of the party.

Essentially, party organizational life is the activity of party members to carry out the duty the party assigns them. Consequently, there could be no such thing as party life per se, divorced from the prosecution of the revolutionary task. Party life must necessarily be closely combined with the prosecution of the revolutionary task, and must be conducted in the direction of successfully insuring and underlining it.

Party cells, in the case of giving political assignments to party members, too, must give them in close combination with the prosecution of the revolutionary task, and evaluation of the party life of party members must also be made with the intensity of their loyalty and the manner in which they carry out their assigned tasks as the criteria. Thus, it is imperative to make all party members become a model for the masses in the prosecution of the revolutionary task and display to the hilt their loyalty to the party and the leader with substantive success in work.

To ceaselessly improve the work method and style of party cell secretaries and raise their politico-administrative qualifications is one of the important questions in enhancing the vanguard role of party members.

The party cell secretaries are the core force of our party responsibly organizing and conducting cell work, and are the primary-level political functionaries leading the organizational ideological life of party members and organizing and mobilizing them in carrying through the policy of the party.

Whether or not party cell work is commendably conducted has a great deal to do with the work method and style of party cell secretaries.

The cell secretaries, positively learning from the great-leader-style work method and thoroughly embodying it in work and life, must give firm priority to political work in all tasks, and going in among the masses all the time and working and living with them, must seek out a concrete method to carry through the policy of the party and go forward to solve all questions to suit the demands and interests of the masses.

Leading by personal example is an energetic agitation and a powerful method of leading the masses. When the cell secretaries not by words but by practical action set an example and be the first to take the lead in clearing the barrier encountered, they can with a great influencing power guide party members to take the lead in the struggle to carry through the policy of the party.

The party cell secretaries must always become the standard bearer of struggle who positively immerses himself in production labor, regardless of whether it is loathsome work or not, and be the first ahead of others in turning a difficult corner, and in changing the view of the organization and observing the standards of party life, too, must always become a model, mirror for the masses.

To behave with humility and simplicity is one of the traits the cell secretaries must possess. Only if the cell secretaries behave with humility and simplicity, can they correctly indoctrinate party members and thoroughly unite them around the party and the leader, and energetically organize and mobilize them in carrying through the policy of the party. If the work style of cell secretaries is coarse and fussy, the masses will not be following them, keeping distance from them, and will not be opening up their inner hearts. Therefore, the cell secretaries must always approach people tolerantly with a motherly feeling, live frugally just as do the masses, and behave with common decency.

To look after party members and working people warmly yet with stern demands made of them is an important trait the cell secretaries must possess. The party cell secretaries, literally with the feeling of a mother who feels grieved more than anyone else over a mistake her child has committed, must make party members see, with timely admonition, the slightest deficiency that has surfaced in their daily life, and must make them strive to lead the masses and become their model in all tasks.

The cell secretaries also must ceaselessly improve their politico-administrative standard to suit the developing realities.

If the politico-administrative standard of cell secretaries is low, so will be their organizational skills and work abilities, and their work method and style, too, will become coarse.

Only if they have a keen political eye and rich knowledge, broad vision and sharp analytical power, can they carry out all tasks for enhancing the vanguard role of party members correctly in accordance with the intent of the party.

In order to improve and strengthen party cell work and enhance the vanguard role of party members, it is also important that the functionaries of city, provincial, county party committees and primary-level party committees, go down to the party cells and substantially help and lead their work.

Party functionaries must standardize, habituate it to go down to the party cells all the time. Without penetrating the realities it is impossible to deeply understand the work of party cells and the politicoideological preparedness level and practical activity of party members, and without knowing the state of affairs, it is impossible to substantially help the base level.

When party functionaries go down to the party cells, even as they commendably conduct work with party members, they must put particular efforts into teaching and helping the party cell secretaries. The functionaries must teach the party cell secretaries all the work methods one by one from the method of formulating cell work plan and grasping and guiding the execution, the method of preparing and operating party meeting and party life critique, to the method of meeting and talking with people. The responsible functionaries of party committees such as the county party committee must be the first themselves to deeply penetrate and help the party cells, and grasp and organize departmental functionaries and functionaries of base-level party committees in such a way as to make them go down to the party cells all the time and substantially help them.

The task to improve and strengthen party cell work and enhance the vanguard role of party members is a very important task to strengthen the entire party and victoriously move revolution and construction forward.

Party organizations and party functionaries at all levels, by directing keen attention to ceaselessly improving and strengthening party cell work and enhancing the vanguard role of party members to suit the demands of the developing realities in loyal response to the revolutionary guidelines of our party, shall enhance the militant functions and leadership role of party organizations and go forward to energetically hasten the cause for conversion of the whole society to the chuche ideology.

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INDEPENDENT STAND AND ATTITUDE IS THE SOCIOPOLITICAL LIFE OF MAN

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[Article by Kwak Yong-ch'an]

[Text] The question regarding the sociopolitical life of man is one relating to the inherent nature of man, and as such, correctly enunciating it is one of the principled questions in elucidating the basic question regarding a philosophical world view.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, gives a profound philosophical elucidation that independent stand and attitude is the sociopolitical life of man.

With the thesis scientifically demonstrating that independent stand and attitude is the sociopolitical life of man, a most correct understanding and viewpoint regarding the inherent nature of man and the position and role of man in the world have come to be established.

Independent stand and attitude is the life of man, the social being.

The great leader Comrade Kim Il-song taught as follows:

"For man, independent stand and attitude is life. Socially deprived of independent stand and attitude, man cannot be said to be man and is no better than an animal."
("Kim Il-song Selected Works," Vol 6, p 273)

Independent stand and attitude is the attribute of the social being intent on living and developing independently as the master of the world and of his own destiny.

As pointed out in the thesis "On the Chuche Ideology," man is a being possessing independent stand and attitude, an independent social being.

Man, because of possessing independent stand and attitude, goes forward to overcome the constraints of nature, oppose all manner of enslavement of society, and gear everything to realizing his aim and demand.

All other living matter, by subordinating and adapting itself to the objective world, sustains its life, but man, by discerning and changing the world and gearing it to serving him, lives and develops. This is so, because man possesses independent stand and attitude, a demand to live freely as the master of everything.

Man above all possesses the demand to live freely with more admirable conditions and means of life, freeing himself from the constraints of nature.

Nature is an indispensable element for the survival of man. Man secures through nature the necessary material living conditions for food, clothing, and shelter. Inasmuch as nature is the material life environment for man, man could neither survive nor develop apart from nature.

But this does not mean by any means that man lives, chained or subordinated to nature. Man goes forward to live, not chained to the force of nature but subordinating nature to his demand and controlling it.

Man struggles ceaselessly in order to live freely, creating affluent and civilized life conditions while taming and harnessing nature to suit his demand.

Man also possesses the demand to live freely as the master of the state and society, casting off social enslavement.

Man goes forward to live amid social relations, forming society. Man, only if he forms social relations with others and cooperates with one another, can produce all material wealth such as the means of life and go forward to develop his physical and mental abilities. Because man lives and acts amid social relations, he cannot escape the influence and restriction of social relations.

But, even though man lives amid social relations, he is an independent being who, by no means chained to social relations, goes forward to subordinate and rule society to suit his demand and gear it to serving him. Man struggles ceaselessly in order to remake social relations to suit his demand and create free political life conditions.

Man also possesses the demand to live freely as the master of his own destiny.

To say that man is the master of his destiny means that he has an independent ideological consciousness and creative abilities capable of acting independently, creatively, consciously as the master of his destiny.

However abundant the life materials with no constraints from outside, if man does not have the qualifications capable of acting independently, creatively, consciously as the master of the world, he cannot become an independent being capable of acting freely.

Man struggles ceaselessly in order to live and act freely, casting off the constraints of outdated ideas and culture and creating ideocultural conditions capable of ruling the world.

Thus it is the inherent demand of man to live freely and independently as the master of everything, casting off all manner of constraint.

Independent stand and attitude is precisely the nature of man to live and develop independently as the master of nature and society, and his destiny.

Man, because of possessing independent stand and attitude, becomes the most developed material being who lives, ruling the world, unlike the animal which lives, chained to nature.

Independent stand and attitude is the sociopolitical life of man.

As pointed out in the thesis "On the Chuche Ideology," to say that for man, independent stand and attitude is life means that it is his sociopolitical life.

What makes independent stand and attitude the sociopolitical life of man lies in that independent stand and attitude is the social attribute man possesses.

Independent stand and attitude is man's social attribute which has been formed and developed sociohistorically.

Independent stand and attitude is the social nature of man which he came to have from the time he began living, forming society, and which has been developed ceaselessly together with the development of society.

Independent stand and attitude is not a product of the evolutionary development of the natural, biological attribute of living matter but an attribute of the social being formed amid social relations. Needless to say, man himself is a product of evolution but man's independent stand and attitude absolutely is not a product of evolution.

Man's independent stand and attitude is a life he comes to have from the demand of social life, social practice.

As pointed out in the thesis, if physical life is the life of man as a biological organism, sociopolitical life is the life of man as a social being.

A biological organism, which is a natural being, only has the life ability to live in adaptation to nature, but man, because he participates in social practice, socially combined, comes to have an independent demand and life ability, the life demand on the highest order which a simple biological being cannot have. If man is to be viewed as an individual being possessing only physical life, biological life given by nature, then man cannot have an independent demand and ability to live, ruling the objective world.

Man, because he is first of all a social being who lives, forming social relations, becomes aware of his independent demand and comes to have independent stand and attitude. Man cannot become aware of independent demand individually, and in consequence, cannot have independent stand and attitude. If man is to become aware of independent demand and have independent stand and attitude, he must have an independent ideological consciousness. Now, an independent ideological consciousness is none other than a social consciousness. An independent ideological consciousness reflects the common demands and interests of a social collective, and as such, is formed and developed only in social terms.

Man, also because he is a social being who lives, forming a social collective, could neither realize nor develop independent stand and attitude all by himself. Man by himself alone cannot carry out the difficult and complex task to remake nature and society, and in consequence, apart from collective, an individual cannot cast off the constraint and enslavement of nature and society. Man, because he forms social relations and lives and acts collectively, goes forward to carry out the awesome task of remaking nature and society and ceaselessly transform the world into serving him. Man's independent demand, independent stand and attitude, in the final analysis, is realized by people's social activity, collective activity.

Therefore, it is impossible to speak about man's independent stand and attitude apart from sociopolitical life, nor is it possible to speak about man's sociopolitical life apart from independent stand and attitude. Because independent stand and attitude is thus a peculiar attribute which man, the social being, comes to have amid social relations, to say that independent stand and attitude is the life of man bespeaks that it is sociopolitical life, not physical life.

The chuche ideology not only enunciates that independent stand and attitude is the sociopolitical life of man but gives a new elucidation that it constitutes the most important question to realize independent stand and attitude in sociopolitical life.

Independent stand and attitude is expressed in man's relationship with nature and society, man's life environment. Man must have independent stand and attitude in his relationship with nature, but what is more important is that he must have independent stand and attitude in his social relationship.

What is most intrinsic and what has basic significance in the independent stand and attitude man comes to have in his social relationship is his sociopolitical relationship. This has to do with the position and role of politics in social life.

Even though the social movement, social life to work out man's destiny is conducted in the political, economic, and cultural realms, what occupies the most important place among them is political life. Needless to say, only if man develops the economy and culture and enjoys an affluent material and cultural life, can he go forward to live independently, creatively. But it is political life which is most important for man who lives social life.

Inasmuch as politics is a task to move man in order to realize the common demands of social collective, all social activity of man is realized by political life.

The masses of working people, only if they become the masters of political life, can become the masters of society, and ultimately, the masters of nature.

To sociopolitically realize independent stand and attitude, becoming the master of political life, is the key to man casting off the constraints of nature or achieving ideocultural development. Under conditions that the masses of people are sociopolitically enslaved, no matter how much material wealth they produce by developing productive forces, they cannot properly enjoy the benefits nor can they free themselves from the constraints of reactionary thought and culture forced upon them by the ruling class.

The masses of working people, only if they realize politically independent stand and attitude becoming the masters of political life, can cast off social enslavement and the constraints of nature and go forward to realize independent stand and attitude.

In order that the masses of working people may realize politically independent stand and attitude, they must grasp the state ruling power. Man's independent stand and attitude, nation's independent stand and attitude is expressed and guaranteed in the independent right, and the independent right of the masses of working people is intensively expressed in the state ruling power. Consequently, only if the working class and the masses of working people grasp the ruling power in their hands and become the genuine masters of the state and society, can they realize politically independent stand and attitude and enjoy an independent, creative life.

Thus, sociopolitically independent stand and attitude constitutes the basics of sociopolitical relations and the most basic social attribute governing all aspects of social life. Therefore, to say that independent stand and attitude is man's sociopolitical life means to possess politically independent stand and attitude.

As pointed out in the thesis "On the Chuche Ideology," man possesses physical life and at the same time, sociopolitical life.

The chuche ideology enunciates that for man, sociopolitical life is more precious than physical life.

The great leader Comrade Kim Il-song taught as follows:

"It may be said that for man, the social being, sociopolitical life is more precious than physical life. Even though alive, if forsaken socially and deprived of politically independent stand and attitude, he is as good as dead as a social being." (Ibid., p 273)

When man, possessing sociopolitical life, conducts social life, sociopolitical activity, he can become an independent social being living with the dignity as the master of nature and society. Only he who genuinely participates in social life, sociopolitical activity, becomes the most worthy social being living and working for society and the people.

For man, the social being, inasmuch as societywide interests are more precious than personal interests, the destiny of social collective more precious than the destiny of an individual, there could be nothing that is more worthy than devoting himself for the sake of society and the people. Sociopolitical life is indeed the life determining the dignity and worth of a social being, and the priceless life of a revolutionary infusing vim and vigor into sociopolitical activity, revolutionary activity. Engraving sociopolitical life in his heart is where a firm guarantee for genuinely serving the revolutionary struggle for the independent stand and attitude of the masses of people and acquitting himself fully of his duty as a revolution, is.

There is a lit to man's physical life but his sociopolitical life is eternal.

Man's life span is but a fleeting moment in the long history of mankind. But man's sociopolitical life, even after physical body is done, never dies and lives on forever and shining. There is no ending for sociopolitical life because the revolutionary cause of the working class is carried forward generation after generation and people's history is eternal.

Man ages physically as time passes and ultimately, his physical life comes to an end, but the sociopolitical life of the revolutionaries who have devoted themselves in a worthy manner for the sake of society and the people, for the sake of the party and the leader, comes to live eternally in people's hearts together with the history of the fatherland and the people. In the long struggle for attaining the revolutionary cause of the working class, change of generations takes place ceaselessly, but the priceless achievements and revolutionary spirit left behind by preceding generations on the road of revolution are carried forward brilliantly by succeeding generations.

Possessing sociopolitical life and eternally glorifying it is where man's reward of genuine living is, where the unending glory of the revolutionary is.

In the lofty features of Korea's genuine communists early on at the dawn of our revolution we come to see their example of having glorified sociopolitical life.

The young communists who embraced priceless sociopolitical life bestowed on them by the great leader Comrade Kim Il-song amid his implicit political trust and love, never gave up or disgraced their sociopolitical life even at the cost of their physical lives on the arduous, formidable road of revolution. The young communists such as Comrades Kim Hyok and Ch'a Kwang-su, by clearing multilayer barriers and trials with their lives, deeply engraving in their hearts the rock-hard convictions that it was glory to live, glory to die on the road of revolution led by the great leader Comrade Kim Il-song and by carrying through unconditionally to the end the revolutionary line and guidelines, order and directive given by the respected and beloved leader, forever preserved the priceless political life of the chuche-oriented revolutionary.

The clearest and cleanest of loyalty of the young communists and their priceless political life glorified on the one road of revolution, deeply engraved in the hearts of our party members and working people to this day, are energetically encouraging and inspiring their infinite loyalty to the party and the leader.

A genuine sociopolitical life can be bestowed only by a peerless leader of the revolution, and comes to be glorified.

Only if people participate in the revolutionary organization, can they arm themselves with the revolutionary thought, an independent ideological consciousness, and become aware of the independent demand which is the common interests of the collective, and go forward to successfully launch the struggle for realizing independent stand and attitude.

The independent demand of the masses of people is synthesized in the revolutionary thought of the leader, and the revolutionary organization is founded and led by the leader. The revolutionary thought of the leader, making people realize their independent ideological consciousness, becomes the food for sociopolitical life which makes them have the awareness of being the masters of revolution and construction, and the revolutionary organization founded and led by the leader constitutes the base for protecting and nurturing sociopolitical life.

When people arm themselves with the revolutionary thought of the leader, participate in the revolutionary organization led by the leader, and go forward to conduct political organizational life briskly, they can hold sociopolitical life dear and glorify it eternally.

Today in our country all members of society, embraced in political organizations formed by the great leader Comrade Kim Il-song, are ceaselessly tempering and thoroughly preparing themselves as chuche-oriented revolutionaries. All people, embraced in various sociopolitical organizations, are conducting organizational life and briskly launching sociopolitical activities. In the process, they are ceaselessly glorifying their sociopolitical life.

Thus, sociopolitical life is the most worthy life which makes man live as befits man with the dignity and worth as a social being, and is an eternal life which comes to be glorified through the sacred struggle for realizing independent stand and attitude.

That it has been enunciated by the chuche ideology that independent stand and attitude is the sociopolitical life of man constitutes a new turnaround in elucidating the inherent nature of man, the position and role of man, and has tremendous significance in the sociohistorical movement.

Even though millennia passed since human history and philosophical thinking began, the inherent nature of man and the position and role of man had not been elucidated scientifically. Thus people, simply understanding for a long time that their destiny was subject to some kind of "god" or concept, to the rule of the objective world, had been unable to enjoy a genuine life of working out their destiny with their own strength.

With the enunciation by the chuche ideology that independent stand and attitude is the sociopolitical life of man, the inherent social nature of the human being and his master's position and role as the ruler, remaker of the world have come to be elucidated correctly for the first time.

Thus people, understanding the genuine truth that the masters of their destiny are themselves, have come to work out their destiny independently, creatively, and go forward to glorify their sociopolitical life as dignified, worthy genuine social beings.

Having established the most correct understanding of the inherent nature of man and scientifically demonstrated the position and role of man in the world, and having pulled the dignity and worth of man onto the highest plane and illuminated the revolutionary road to working out the destiny of the social being is precisely where the historic significance of the chuche-oriented elucidation that independent stand and attitude is the sociopolitical life of man is, where one of the great services rendered by the chuche ideology to the developing human thought and the human liberation cause is.

Independent stand and attitude is the basic characteristic determining the dignity and worth of the chuche-oriented revolutionary, and sociopolitical life is the first and foremost priceless life which the chuche-oriented communist revolutionary must possess.

By thoroughly arming ourselves with the great leader Comrade Kim Il-song's revolutionary thought, and glorifying the political life betowed on us by the great leader, we must go forward to more energetically hasten the cause for conversion of the whole society to the chuche ideology.

THE MASSES OF PEOPLE ARE THE SUBJECT OF SOCIAL HISTORY

Pyongyang KULLOJA in Korean No 7 Jul 82 pp 30-36

[Article by Ch'oe Song-kun]

[Text] The chuche ideology, comprehensively and profoundly enunciating the principle of social history with the masses of people at the center, has established a new view of social history, the chuche view of history.

The principle enunciated by the chuche ideology for the first time that the masses of people are the subject of social history is a basic principle constituting a firm cornerstone for the chuche view of social history, and is the basic guiding principle which makes it possible for the masses of people to independently, creatively chart the road ahead for the times and history, tightly grasping their destiny in their own hands.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, by comprehensively, profoundly enunciating and monolithically systematizing the principle of social history, gives a scientific elucidation of the law of the course of history and social revolution.

With the thought on the subject of social history comprehensively systematized in the thesis, questions in terms of basic principle in elucidating the law of the advance of social history have been enunciated scientifically, and a firm guarantee has come to be provided which makes it possible to energetically step up social development, strengthening the position and role of the masses of people as the subject of history.

As enunciated in the thesis "On the Chuche Ideology," the question concerning the subject of history is a basic question in understanding the developing society, the developing revolution from the chuche-oriented viewpoint and stand.

By the functions and role of the subject of history the content and direction of the advance of social history are determined and its pace of forward movement influenced. Depending on what is viewed as the subject of history the starting point of examining the course of social history will be different and so will be the stand and viewpoint toward the advance of history. Therefore, the question

the subject of history constitutes a question in terms of basic principle which must be solved with priority in establishing a scientific understanding of social history.

This crucial question arising in establishing a scientific view of social history was reserved for a profound elucidation to be made by the establishment of the principle that the masses of working people are the subject of history.

The great leader Comrade Kim Il-song taught as follows:

"The masses of working people are the subject of history and the motive force of social development." ("Kim Il-song Selected Works," Vol 7, p 481)

To say that the masses of people are the subject of history bespeaks that the masses of people occupy the leading position and perform the decisive role in social history.

The masses of people stand at the center of all historical movements as people in charge of social development, and perform the decisive role in pushing forward the course of advance of social history.

The course of advance of social history is none other than a process in which the position and role of the masses of working people are ceaselessly enhanced.

The position and role of the masses of people in social history become enhanced constantly, because by the struggle of the masses of working people conquering nature their realm of control widens and by the struggle of the masses of people remaking social relations their social status improves. On the other hand, the more the position and role of the masses of people become enhanced, the more the course of advance of history is expedited.

Therefore, the course of advance of history is none other than a process in which the position and role of the masses of people become enhanced ceaselessly.

The principle that the masses of people are the subject of social history rests on a new elucidation of the intrinsic characteristics of the sociohistorical movement distinct from the movement of nature.

Social history is shaped and advanced by the diverse, complex social movement, the revolutionary movement ceaselessly under way. The process in which the social movement, the revolutionary movement arises and develops is none other than the course of advance of history.

Now, the social movement pushing forward the advance of history has characteristics basically different from the movement of nature.

As pointed out in the thesis, the sociohistorical movement has laws native to it distinct from the movement of nature.

Needless to say, the social movement shares commonness with the movement of nature in that it is also a material movement. In the social movement, too, the general laws of the material world operate.

However, although there is no subject in the movement of nature, there is subject in the social movement. The movement of nature comes into being spontaneously by the mutual functions of objectively existing matters, but the social movement emerges and develops by the active functions and role of the subject.

The subject of the social movement is the masses of working people. It is always the masses of working people that stand at the center of all social movements advancing history and developing society.

What makes the masses of people the subject of the social movement, the subject of history, lies above all in that they are the people in charge of bringing about the social movement.

All social movements come to be brought about by the independent demand of the masses of people.

It is the basic demand and aim of the masses of people to live independently, casting off all manner of enslavement and constraint of nature and society. The masses of people desire to live with dignity without being repressed by others in social life and enjoy a happy material life, creating still more material wealth even as they work handily. They also wish to live in a more rewarding, civilized manner with broad and deep knowledge about nature and society and high cultural attainments.

The masses of people, precisely from such independent aim and demand, have vital interests at stake in remaking and transforming nature and society, and go forward to launch a social movement for the realization.

What makes the masses of people the subject of the social movement also lies in that they have the strength to push the social movement forward.

In the masses of people there are an inexhaustible strength and wisdom capable of pushing the forward movement of history.

The masses of people are a social force highly personifying independent stand and attitude and creative stand and attitude, and action-consciousness. The masses of people have a powerful ideomental strength based on an independent ideological consciousness and abundant practical experience and knowledge sociohistorically accumulated, and personify an immense strength of organizational unity. The masses of people, because they possess such creative strength, can expedite social development, goal-consciously pushing all social movements. The creative strength of the masses of people is the motive force of pushing all social movements forward.

Because the masses of people have the strength to bring about all social movements and push them forward, the people in charge of the social movement, the subject, are always the masses of people.

The social movement, which is brought about and pushed forward by the independent demand and creative strength of the masses of people, is launched in the form of the society-remaking movement, the nature-remaking movement, and the human-remolding movement. The society-remaking movement, the nature-remaking movement, and the human-remolding movement are the basic realms of the social movement, and constitute

the most basic social movements insuring the existence and development of society.

Because it is by these social movements launched by the masses of people that history is made and society develops, there is no force that can stand in their way, and even though there may be twists and turns, they come to move forward ceaselessly on their tracks.

Thus it is the masses of people that chart the road ahead for history and develop society, standing at the center of all social movements.

Inasmuch as the masses of people are the subject of the social movement, they occupy the position of the masters in the revolutionary movement, too, which is a higher form of the social movement, and come to perform the role as the masters.

The revolutionary struggle and construction task are a task for the sake of the masses of people and a task of the masses of people themselves. The masses of people, with a view to working out their destiny, carry out revolution and construction with their own strength. It is the masses of people who demand revolution and construction and so are the masses of people who carry out revolution and construction.

The masses of people with their own hands create all the wealth of society and with their own struggle remake the world and advance history. By the creative labor of the masses of people the tools of production are improved, the means of life are created, and the material wealth of society comes to increase ceaselessly.

The masses of people always demand a progressive thought and culture, and based on the experience and knowledge they have accumulated, go forward to create and further develop advanced science and technology, literature and arts.

By going forward particularly through the revolutionary struggle to replace the old social system with a progressive social system, eliminate the relics of the old society, and create the new, the masses of people achieve the upward development of society. Apart from the creative activity of the masses of people, the transformation and progress of society are unthinkable. Looking at the history of mankind, even though the realm of the world created and transformed by each generation is relatively limited, there are no limits to the wisdom and strength of the masses of people in discerning and remaking the world.

The masses of people go forward to enhance their position and role by remaking nature and society. Through the remaking of nature and society the position of the masses of people strengthens and their strength grows and, again, the more their position strengthens and their strength grows, the more the active functions of the masses of people in the advance of history grow.

Thus the masses of people are the subject of the social movement, the masters of the revolutionary movement, and in consequence, the masses of people alone come to occupy the position and perform the role as the subject of social history.

The reactionary exploiting class cannot become the subject of history. In a hostile class society, the exploiting class behaves as the master and lives high, but

it is a reactionary force scheming to turn back the forward movement of history. The exploiting class is an inhuman being oppressing, exploiting, and enslaving the masses of working people by a cunning, shameless method, and a being incapable of survival apart from the masses of working people. Moreover, the exploiting class constitutes a handful minority in any society.

Therefore, none of the exploiting classes can be the subject of history because of their inherent nature, and they merely become reaction against history, targets of the revolution.

The masses of people, only by struggling against the exploiting class exploiting and oppressing them and forcing deprivation of rights on them, can protect independent stand and attitude and advance history.

The entire course of the class society has been a history of intense struggle between the makers of history and reaction against history, between the masters of the revolution and targets of the revolution, in other words, between the masses of working people and the reactionary exploiting class. Society has been ceaselessly moving forward and developing through this struggle.

All this proves positively that the masses of working people alone constitute the subject of the social movement, the subject of social history.

In the thesis "On the Chuche Ideology" is scientifically demonstrated that the position and role of the masses of people, the subject of history, keep getting enhanced ceaselessly.

The position and role of the masses of people as the subject of history are determined by the social system.

The great leader Comrade Kim Il-song taught as follows:

"The masses of working people have been the subject of history ever since they entered the stage of history and have been in the center of all social movements but their position and role are not identical in any society." (Ibid., p 482)

As the great leader Comrade Kim Il-song taught, the masses of people are the subject of history but their position and role are not identical in all societies.

In bygone days in the exploiting society the masses of working people, because they did not have the state ruling power and the means of production, could not become the genuine masters of society nor could they fully perform their role as the masters.

This had to do with the circumstances that at the time the independent ideological consciousness and creative abilities of the masses of people had not yet grown sufficiently. In bygone days in the exploiting society the masses of working people, failing to become aware for a long time of their socioclass status and strength, could not unite themselves into one political force. Thus the masses of working people had deprivation of rights forced upon them by the ruling class, a minority, and were subjected to exploitation and oppression, and in consequence, could not occupy their deserved position as the masters of society nor could they independently shape history.

The masses of people come to go forward to ceaselessly enhance their social position and role through the process of revolutionarily remaking and developing the old social system, the old social relations. The masses of people by grasping in their own hands the state ruling power and the means of production and establishing the socialist system have been able to go forward to consciously shape history as the genuine masters of society and their destiny.

As enunciated in the thesis, it is the result of the revolutionary leadership and struggle of the working class that the status and destiny of the masses of working people in the socialist society undergo a basic change and their position and role get strengthened.

The working class is a revolutionary and militant class strong in organizational character and unity and the most advanced class holding the mission to not only liberate all the exploited working masses from all manner of class exploitation and oppression but build the communist society where the independent stand and attitude of the masses of people will have been completely realized.

Only under the leadership of the working class can the masses of working people be awakened in terms of class and organizationally united and go forward to goal-consciously launch the struggle against the exploiting class, and become the genuine masters of the state and society, revolutionarily overturning the exploiting system and establishing the socialist system.

The position and role of the masses of working people as the subject of history come to be even more enhanced when the whole society is remade in the image of the working class under the leadership of the working class. The process of development of the socialist society which is led by the working class is a process of working classizing the whole society.

When the whole society is revolutionized, working classized under the leadership of the working class, the position of the masses of people, the subject of history, will be strengthened extraordinarily, and the role of the masses of people will be enhanced incomparably in pushing the advance of history and the developing revolution.

The thesis enunciates that guidance and the masses must be combined if the masses of people are to occupy the position and fully perform the role as the subject of history.

Combining guidance and the masses constitutes an important question in making it possible for the masses of people to become the genuine subject of history and acquit themselves fully of their responsibility and role.

History is made by the masses of people. But this does not mean by any means that the masses of people will come to spontaneously occupy the position as the subject of history and acquit themselves fully of their responsibility and role.

The masses of people always demand social development and also possess an inexhaustible strength capable of advancing history, but when not awakened ideologically and not united as one, their creative abilities cannot be highly displayed.

To say the strength of the masses of people means the strength of their ideological consciousness, the strength of their unity. The masses who are not armed with an independent ideological consciousness and are not united organizationally, cannot become creative beings in fact and cannot display great strength in the revolutionary struggle.

Only if the masses of people are armed with an independent revolutionary thought, are awakened in terms of class, and are solidly united into a political force, can they become a genuine driving force for the revolution and go forward to goal-consciously remake nature and society.

It is by combining guidance and the masses that the task to turn the masses of people action-conscious, organized is realized. Only by correct guidance can the masses of people thoroughly arm themselves with the revolutionary thought and come to have the awareness of being masters of the revolution, and go forward to launch the revolutionary struggle with the goal and aim in mind, solidly united into one political force. Consequently, combining guidance and the masses constitutes a decisive guarantee which makes the masses of people become the genuine masters of history and acquit themselves fully of their responsibility and role.

As pointed out in the thesis, combining guidance and the masses arises as an important question particularly in the revolutionary movement, the communist movement which is carried out by the broad masses of people such as the working class. Inasmuch as the communist movement is in itself a highly action-conscious, organized movement and is accompanied by an incisive class struggle, it cannot be conducted victoriously without correct guidance.

Because the revolutionary movement, the communist movement of the working class is a revolutionary movement to realize the independent demand and interest of all the exploited, oppressed working masses, unprecedentedly broad masses of people participate in it. Again, because the communist movement aims for incisive social transformation to completely liquidate all kinds of the exploiting system and exploiting class and eliminate even the relics left behind by the exploiting society, it is accompanied by the resistance to the death of class enemies. From this, the revolutionary movement, the communist movement of the working class calls for turning the broad masses of people action-conscious and organized, based on a scientific theory, strategy and tactics consistent with the laws of the class struggle and the developing revolution.

These indispensable requirements for the victorious advance of the communist movement can be realized only by correct guidance, and in consequence, the question of guidance in the communist movement arises as a most crucial and principled question, as a basic question influencing its destiny.

The thesis enunciates that the question of guidance in the revolutionary movement, the communist movement is none other than the question of leadership of the party and the leader for the masses of people.

The party of the working class is general staff of the revolution. The party of the working class is a vanguard organizational unit formed with outstanding advanced elements of the class, and as such, is an organization in highest form of the masses of working people such as the working class and a leading and guiding force organizing and leading the revolutionary movement, the communist movement.

The leader is the supreme helmsman of the party and the revolution. The leader, founding the guiding thought of the party and the revolution, illuminates the struggle road ahead for the masses of people and provides the ideomental food for the revolution. Again, achieving the firm unity and solidarity of the masses of people with one ideological will, he creates a powerful revolutionary forces, and grasping the overall revolutionary movement of the masses of people and exercising tested strategic and tactical guidance, leads the revolutionary struggle to victory. The leader of the working class is the supreme brain behind the party and the revolution and the center for the unity and solidarity of the masses of people, and is the helmsman leading the revolutionary movement to victory.

Therefore, the revolutionary movement of the working class and the masses of working people can victoriously move forward only under the leadership of the party and the leader, and the guidance for the revolutionary movement, the communist movement is none other than the leadership of the party and the leader. How the masses of people are revolutionarily turned action-conscious, organized, how they carry out their revolutionary duty and historic mission depends on whether or not they re-eive the correct leadership of the party and the leader.

Only if the masses of people such as the working class receive the correct leadership of the party and the leader, can they achieve national liberation, class liberation, energetically launching the incisive, complex revolutionary struggle to remake nature and society, and successfully build the socialist, communist society and go forward to correctly operate it.

Thus the principle enunciated by the chuche ideology that the masses of people are the subject of social history is a unique principle of social history which, scientifically elucidating the position and role of the masses of people in social history, teaches for the first time the law of the enhancement of the position and role of the masses of people and the basic method to enhance their position and role.

The realities and revolutionary practice of our era in which the masses of people, who used to be regarded merely as the objects of history in bygone days, have entered the stage as the masters of history and go forward to write a new chapter of mankind's history, graphically show the truthfulness and correctness, and tremendous vitality of the principle that the masses of people are the subject of social history.

The principle that the masses of people are the subject of social history--this truly is a universal truth forever unchangeable throughout the course of advance of mankind's history.

The unique thought on the subject of social history enunciated in the thesis "On the Chuche Ideology" is a matchless thoguht which has rendered an immortal service to the development and perfection of the working class view of social history.

With the unique elucidation provided regarding the subject of social history, first of all the basic principle of the working class view of social history has come to be established for the first time.

The basic principle of the view of social history is the theoretical starting point of the understanding and viewpoint toward social history and the basic thought running through its entire system and content.

How the basic principle is established determines the evolving direction and character, and content of the view of social history, and influences the question of whether or not a correct view of social history can be established.

The view of social history must give a scientific elucidation of the intrinsic nature and the law of the sociohistorical movement, and to that end, enunciating what is at the center of the sociohistorical movement and where is the decisive strength pushing the movement forward, must start from it.

It is always the masses of people who stand at the center of the sociohistorical movement advancing history. The masses of people are in charge of all social movements, and are their driving force and personifiers of all social relations. Therefore, only if the view of social history starts from the principle which has scientifically enunciated the position and role of the masses of people in social history, can it give a comprehensive scientific elucidation of the course of social history.

The principle that the masses of people are the subject of social history gives the basic guiding principle which makes it possible to establish a new church-oriented viewpoint and stand viewing the advance of history and social revolution with the masses of people at the center and scientifically enunciate the law of the sociohistorical movement based on the position and role of the masses of people.

The church view of social history, by resting on the principle that the masses of people are the subject of history, makes it possible to grasp the social movement as a movement of the subject and enunciate the law of movement of the subject comprehensively for the first time. In this way the working class view of social history has come to be established as a new view of social history evolved with the masses of working people at the center.

With the unique elucidation given concerning the subject of social history also has come to be firmly provided a scientific theoretical foundation which makes it possible to understand for the first time the law of the advance of social history such as the basis and basic direction of social development.

The new elucidation concerning the subject of history first of all provides a new understanding of the basic question of social development, the question of its basis.

Inasmuch as the subject of social history is the masses of people, the advance of history holds it as an indispensable premise that the masses of people develop into more energetic beings.

The masses of people occupy the central position and perform the decisive role in social history, and represent the absolute majority of the population in any society. Consequently, the advance of history can be achieved only under conditions that the masses of people develop into more energetic beings and their activity strengthens. All social movements come into being based on the independent ideological consciousness and creative abilities of the masses of people, and as these heighten, the movements strengthen and develop.

Therefore, it constitutes the basis, the basic premise of social development that the independent ideological consciousness and creative abilities of the masses of

people, the subject of history, heighten and that they develop into more energetic beings.

The new elucidation concerning the subject of history also provides the most correct understanding of the basic direction of the advance of history.

The great leader Comrade Kim Il-song taught as follows:

"In a word, today the history of mankind is advancing in the direction the masses of people demand." ("A Collection of Writings of Kim Il-song," Vol 2, p 314)

History advances in the direction that the masses of people, its subject, demand and act, in the direction that the position and role of the masses of people heighten. Inasmuch as the subject of history is the masses of people and the advance of history is achieved by the movement of its subject, history comes to advance in the direction the masses of people demand.

The strengthening of the position and role of the masses of people constituting the intrinsic content of the advance of history is guaranteed by their independent stand and attitude and creative stand and attitude, and action-consciousness. Only if the independent stand and attitude, creative stand and attitude, and action-consciousness of the masses of people are enhanced, can their position be strengthened and their creative role enhanced as the subject of history, and in consequence, social development is achieved in the direction of the heightening position and role of the masses of people.

The masses of people, by nurturing their strength amid all kinds of barriers and trials and launching the struggle to change the old social relations, the old social system, have been ceaselessly enhancing their social position and role and advancing social history. The history of mankind is a history which, even as going through twists and turns, has been advancing ultimately in the direction of the heightening position and role of the masses of people as the subject of history.

All this eloquently proves that the thought enunciated by the chuche ideology concerning the subject of social history is a matchless thought that has provided a basis which makes it possible to establish a scientific understanding of social history with the masses of people at the center.

The unique thought concerning the subject of social history constitutes a powerful ideotheoretical weapon which makes it possible for the masses of people to energetically launch the struggle for social change and progress.

By the theory on the subject of social history the masses of people have come to have a heightened self-awareness, sense of responsibility and firm confidence in their inexhaustible strength as the masters of history, as the masters of revolution and construction, and deeply understand the correctness and greatness of the struggle to advance history and work out their destiny. Again, by this principle the masses of people have come to find the road which makes it possible for them to go forward to ceaselessly enhance their position and role as the subject of history under the leadership of the party and the leader, and have come to have a firm guarantee which makes it possible for them to energetically push ahead with revolution and construction, setting the most correct struggle goal and struggle

direction, and guidelines for activity to suit the demands of the law of social development.

Truly, the thought enunciated for the first time by the chuche ideology concerning the subject of social history is a great principle of social history which, bringing about a historic change in the struggle for establishing a scientific and revolutionary view of social history, has bestowed a powerful weapon for revolutionary practice, and is the most precious heritage which the philosophical thinking of mankind has attained.

Deeply studying and mastering the profound theory on the subject of social history enunciated in the thesis "On the Chuche Ideology" and more thoroughly establishing the chuche revolutionary world view, we shall hasten the historic cause to convert the whole society to the chuche ideology.

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LAW OF THE GROWTH OF SOCIALIST PRODUCTION

Pyongyang KULLOJA in Korean No 7 Jul 82 pp 37-43

[Article by Kim Won-sok]

[Text] The great leader Comrade Kim Il-song, brilliantly embodying the immortal chuche ideology, has comprehensively enunciated a unique theory and guidelines for socialist economic construction.

What occupies an important place in the theory and guidelines set forth by the great leader Comrade Kim Il-song for economic construction is the chuche-oriented theory concerning the law of the growth of socialist production.

The chuche-oriented theory concerning the law of the growth of socialist production is a unique theory comprehensively reflecting the intrinsic demands of the socialist system and the concrete realities of our country, and is a revolutionary and scientific theory whose correctness and vitality have been proved through the practice of socialist economic construction.

By precisely embodying the chuche-oriented theory concerning the law of the growth of socialist production our people have been able to maintain without interruption a high rate of speed of economic development and extraordinarily strengthen the nation's economic might.

All functionaries and party members and working people, by more deeply studying and mastering and thoroughly embodying the law of the growth of socialist production, shall positively contribute to fulfilling the Second Seven-Year Plan ahead of schedule and successfully occupying the grand 10 major prospective targets of socialist economic construction.

It is one of the important questions arising in socialist, communist construction to precisely enunciate the law of the growth of socialist production.

Socialist, communist construction is a sacred struggle to completely realize the independent stand and attitude of the masses of people. The independent stand and attitude of the masses of people will come to be completely realized when they are into the communist society, the supreme ideal of mankind.

The communist society is not only a society where all people will have been comprehensively developed and the sociopolitically independent stand and attitude

of the masses of people will have been completely realized but also a very affluent society where the material needs of social life will have been satisfactorily insured. In order to brilliantly carry out the historic task for completely satisfying the independent demand of the masses of people in the sphere of material life, it is imperative to step up economic construction.

Socialist economic construction is a glorious and rewarding task to provide a more independent and creative happy life for the masses of people. It is through economic construction that a material guarantee will come to be provided which will make it possible to liberate working people from backbreaking labor and satisfactorily fill their daily growing needs in life.

In order to provide an affluent material life for the masses of people, stepping up socialist economic construction, it is imperative to correctly enunciate the law of the growth of production in the socialist society and to suit it, go forward to energetically push economic work forward. Only by correctly enunciating the law of the growth of socialist production is it possible to set a precise target for economic construction and confidently launch the struggle to occupy it, and ultimately, carry out admirably the historic task of laying the material and technical foundations of Socialism, Communism.

To correctly enunciate the law of the growth of socialist production arises as an even more important demand as socialist, communist construction deepens.

The more socialist construction advances onto a high state, the bigger the scope of the economy will grow and the more its standard of technical provisions will improve by far and the more complex the production-consumption linkages will become between branches of the people's economy, between production units. At the same time, unlike in the early period of socialist construction, the reserves for the growth of production which could be handily mobilized, such as idle labor or idle materials, idle facilities will grow fewer. Under such conditions, unless the law of the growth of production in the socialist society is correctly elucidated, it will be impossible to continue to develop the large-scale socialist economy at a high rate of speed nor will it be possible to amply display the genuine superiority of the socialist system.

This important question arising in socialist economic construction has been brilliantly solved by the elucidation of the law of the growth of socialist production the great leader Comrade Kim Il-song has given embodying the immortal chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"A high rate of speed of economic development is the inevitable nature of the socialist society, which presupposes the planned, balanced development of the people's economy." ("A Collection of Writings of Kim Il-song," Vol 15, p 200)

It is the law of the growth of socialist production that production develops at an uninterrupted high rate of speed.

The uninterrupted high rate of speed of the growth of production in the socialist society is such an extraordinarily high rate of speed that could not even be

thought of in the capitalist society. This is a high rate of speed perpetually maintained without interruption not only in the early period of socialist construction but also throughout the historical period of socialist, communist construction, an all-encompassing high rate of speed maintained not just by any one individual branch or unit of the economy but by all branches, all units simultaneously all together. It is precisely here where the basic characteristic of the uninterrupted high rate of speed of the growth of socialist production is, where an important part of the superiority of the socialist economy in comparison with the capitalist economy is.

The theory enunciated by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production is a revolutionary theory based on a church-oriented elucidation of the objective of production in the socialist society.

The great leader Comrade Kim Il-song taught as follows:

"The objective of socialist production lies in satisfying the ceaselessly growing material and cultural needs of the people." ("A Collection of Writings of Kim Il-song," Vol 12, p 330)

Where to aim the objective of production constitutes a precondition determining the speed of the nation's overall economic development. Depending on the objective of production the attitude of people participating in production is determined, and ultimately, the speed of economic development comes to be influenced.

The objective of production comes to be basically different, depending on the character of the social system.

The capitalist society is an antipeople society where an extreme minority of the exploiting class, monopolizing the state ruling power and the means of production, oppresses and exploits the masses of working people. In the capitalist society, the objective of production lies in making the minority of the exploiting class amass a fortune and insure its hedonism. Therefore, in the capitalist society the working people are compelled to work just for survival.

Diametrically opposed to this, the socialist society is a society where the masses of working people have become for the first time in history the masters of the state ruling power and the means of production, and is a most superior society where everything of the society serves for the sake of the masses of working people. In the socialist society, whatever tasks, be it the society-remaking task or the nature-remaking task, are all conducted with a view to satisfying the aim and demand of the masses of working people.

This bespeaks that the objective of production in the socialist society lies in satisfying the daily growing material and cultural needs of working people.

In order to realize such lofty objective of socialist production, it is imperative to step up economic construction and maximally, rapidly increase production. Unless production is rapidly increased, it is impossible to satisfactorily fill the material and cultural needs of working people and build the communist society where work according to abilities and distribution according to needs will be prevailing.

The chuche-oriented theory concerning the law of the growth of socialist production, based on a scientific elucidation of precisely such objective of production in the socialist society and the basic demand for the realization, graphically enunciates that it is inevitable in the socialist society that production develops not at a normal rate of speed but at an extraordinarily high rate of speed, an uninterrupted high rate of speed, and that this is feasible as a matter of reality. Having illuminated the straight road to rapidly increasing production to suit the objective of production in the socialist society is precisely where the uniqueness and correctness of the chuche-oriented theory concerning the law of the growth of socialist production are.

This bespeaks that the chuche-oriented theory concerning the law of the growth of socialist production is indeed a revolutionary theory based on a chuche-oriented elucidation of the objective of production in the socialist society and is a programmatic guiding principle of economic construction which must be tightly grasped in order to amply provide an independent and creative life for the masses of working people.

The theory enunciated by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production is also a unique theory based on a chuche-oriented elucidation of the role the masses of working people perform in production.

The great leader Comrade Kim Il-song taught as follows:

"In the socialist society, the decisive factor energetically pushing the development of productive forces is people's high revolutionary fervor."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 301)

The revolutionary fervor of working people is the decisive factor developing socialist production.

The socialist society has unlimited possibilities capable of developing production at an uninterrupted high rate of speed, and the more socialist construction progresses and economic foundations strengthen, the bigger these possibilities grow.

What makes it possible to make production grow at an uninterrupted high rate of speed in the socialist society has to do above all with the fact that the nation's economic life in all aspects is conducted on a planned basis.

The socialist economy is a planned economy which the state, with a unified grasp of the overall economic life of the nation, goes forward to develop according to a unitary plan. Unlike the capitalist economy moving anarchically based on private ownership of the means of production, the socialist economy where all the means of production belong to public ownership, develops solely on a planned basis. In the socialist society, because the state most rationally utilizes all of the labor resource and natural resources with a unified grip on them, the economy comes to develop at a high rate of speed.

Why it is possible to make production grow at an uninterrupted high rate of speed in the socialist society also had to do with the fact that it is possible to rapidly develop technology.

Unlike in the capitalist society where the development of technology is extremely restrained on account of the "trade secrets" of the capitalists, in the socialist society there are no socioeconomic root causes restraining the development of technology. In the socialist society, the broad producer masses have a deep interest in the development of technology, and strengthening their creative cooperation with scientists and technicians, go forward to bring about mass technological innovations. At the same time, the state pushes ahead with technological development on a planned basis with a unified grip on it, and organizing and mobilizing the masses, goes forward to step up the technological revolution.

Such possibilities for the growth of production resting on the superiority of the socialist planned economy and the development of technology come to manifest their great worth in economic construction by the positive role of the masses of working people.

As the immortal chuche ideology enunciates, the masses of working people are the masters of production and the masters of technology. It is the masses of working people who know best about production and take direct charge of production and so are the masses of working people who produce and operate machines and ceaselessly innovate technology.

The role of the masses of working people in the development of production and technology grows bigger as their ideological consciousness level rises. If it is the masses of people who perform the decisive role in the development of production, it is the ideological consciousness which governs their role. Depending on the ideological consciousness level, the revolutionary fervor of working people is governed, and depending on how high the revolutionary fervor of working people is, success in the task to highly display the superiority of the socialist planned economy and rapidly develop technology is determined.

The higher their revolutionary fervor, the more the masses of working people come to positively struggle to effectively mobilize and utilize all the resources of the nation and exert themselves to widely adopt advanced production experiences and improve economic management. Again, the higher their revolutionary fervor, the more the working people come to energetically step up the technological revolution, overcoming the dregs of outdated ideas such as passivity, conservatism, and technological mysticism and highly displaying collective wisdom.

The revolutionary fervor of working people is more highly displayed when they firmly believe the correctness of the revolutionary cause and its victory. The more ideological indoctrination work is strengthened among working people, economic construction is stepped up, their material and cultural life is improved, and organizational work is planned and coordinated, the more the working people will go forward to bring about ceaseless innovations, highly displaying their revolutionary fervor.

All this bespeaks well that the theory advanced by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production is a chuche-oriented theory put forward based on the elucidation of the role of the masses of working people with them at the center.

The church-oriented theory concerning the law of the growth of socialist production has been further developed and enriched by the speed battle guidelines set forth by our party.

The speed battle set forth by our party is the basic battle form of socialist construction pushing ahead with all tasks lightning quick, and is a revolutionary principle of launching work going forward to bring about ceaseless leaps forward and miracles in socialist construction, relying on the high revolutionary fervor of the masses of people.

The speed battle guidelines are a powerful weapon which makes it possible to energetically organize and mobilize the masses of working people in the struggle to thoroughly embody the law of the growth of socialist production.

Just because it is the law of the growth of socialist production that production develops at an uninterrupted high rate of speed, it does not mean by any means that in the socialist society a high rate of speed of economic development is spontaneously achieved. If an uninterrupted high rate of speed of the growth of production is to be insured, there necessarily have to be a battle form and a principle of launching work which inspire the masses of working people in charge of production to carry out their assigned revolutionary tasks. Only if there are a revolutionary battle form and a principle of launching work, is it possible to bring about a ceaseless productive upsurge, breaking through the barriers and bottlenecks encountered in the struggle to conquer nature and go forward to increase production.

The speed battle is precisely the basic battle form of socialist construction, the revolutionary principle of launching work, and as such, makes the working people strive to fuel the flames of joint innovation at all units, repudiating indolence and laxity and pushing ahead with socialist economic construction lightning quick.

The speed battle guidelines also graphically enunciate the basic method which makes it possible to turn the law of the growth of socialist production into a reality.

The speed battle calls for insuring the quality of work on the highest standard while totally mobilizing all strength and pushing ahead with work at the highest possible rate of speed. Put another way, the basic requirement of the speed battle lies in achieving the highest success both quantitatively and qualitatively in the shortest possible period of time.

Our party has enunciated that in order to embody such basic requirement of the speed battle, it is imperative to step up the technological revolution with firm priority to the ideological revolution, and plan and coordinate organizational guidance work. Such methods to embody the basic requirement of the speed battle clearly illuminate the road which makes it possible to step up socialist economic construction and go forward to develop production at an uninterrupted high rate of speed.

Having thus set forth for the first time the basic battle form of socialist construction and having enunciated the basic methods to firmly maintain an

uninterrupted high rate of speed of economic construction is where a major part of the ground that the speed battle guidelines constitute unique guidelines which have positively contributed to further developing and enriching the chuche-oriented theory concerning the law of the growth of socialist production, is.

The chuche-oriented theory enunciated by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production has great theoretical and practical significance indeed in socialist, communist construction.

It lies above all in that this theory, by providing a precise elucidation concerning the speed of the development of production in the socialist society, makes it possible for the party and the state of the working class to establish a revolutionary and scientific economic policy.

The great leader Comrade Kim Il-song taught as follows:

"The party formulates all lines and policies based on the law of the development of society and gives concrete struggle tasks to party members." ("A Collection of Writings of Kim Il-song," Vol 13, p 495)

To scientifically enunciate the law of the growth of socialist production constitutes an important precondition in order that the party and the state of the working class may formulate a correct economic policy and energetically step up economic construction. Without scientifically elucidating the law of the growth of socialist production under Socialism and the method for the realization, it is impossible to precisely determine the speed of development of the people's economy, and ultimately, it is impossible to go forward to successfully occupy the material fortress of Communism.

The chuche-oriented theory concerning the law of the growth of socialist production, precisely by scientifically elucidating that in the socialist society it is the law that production develops at an uninterrupted high rate of speed and that, even under conditions that the economy grows bigger in scope, it is possible to continue to maintain the high rate of speed of the growth of production, makes it possible for the party and the state of the working class to formulate a revolutionary and positive economic policy, smashing the erroneous theory that a large-scale economy cannot develop rapidly, and go forward to boldly push ahead with economic construction. The chuche-oriented theory concerning the law of the growth of socialist production, especially by energetically demonstrating what is the decisive factor making it possible to perpetually maintain an uninterrupted high rate of speed of economic development in the socialist society and what influence it exerts on the speed of the growth of production, makes it possible to maximally step up socialist economic construction, daringly blueprinting economic work and organizing and mobilizing the masses of people.

The significance of the chuche-oriented theory enunciated by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production also lies in that it makes it possible to go forward to ceaselessly improve economic guidance and enterprise management, enhancing the economic organizer function of the socialist state.

In order to successfully manage and operate the socialist economy, it is imperative to commendably mesh the linkages between branches of the people's economy, between

production units, and amply insure the various conditions necessary for production. In order to realize such demands arising in managing and operating the socialist economy, it is imperative to enhance the economic organizer function of the state in every way. Only by enhancing the economic organizer function of the state is it possible to thoroughly carry through the economic policy of the party and firmly convert the revolutionary fervor of the producer masses to substantial production achievement, successfully solving various complex questions arising in economic guidance and enterprise management.

The theory concerning the law of the growth of socialist production comprehensively enunciates the basic methods to firmly maintain an uninterrupted high rate of speed of economic development, scientifically elucidating the principled questions arising in economic construction such as the role of the ideological consciousness of the masses of working people in the development of production. In this way it makes it possible for the socialist state to maximally, effectively mobilize and utilize all the resources of men and materiel of the nation and further improve planning work and production insuring work, production organization and command.

Thus the chuche-oriented theory concerning the law of the growth of socialist production is a most correct theory which makes it possible for the party and the state of the working class to establish a scientific and revolutionary economic policy and go forward to step up socialist, communist construction, improving the guidance and management of the people's economy.

The correctness and invincible vitality of the chuche-oriented theory set forth by the great leader Comrade Kim Il-song concerning the law of the growth of socialist production have been energetically proved through the practical realities of our country's socialist economic construction.

In our country the economy grew at an extraordinarily high rate of speed in the period of technological reconstruction, not to mention the period of rehabilitation when we were rising from the postwar ashes. With a high rate of speed of economic development firmly maintained, in our country came to be brilliantly carried out in the short span of no more than 14 postwar years the difficult and complex task of industrialization, a task which others had taken a century, nay, several centuries to accomplish.

Even in recent years in which the scope of the economy has become unprecedentedly big, our industries have been growing at a very high rate of speed. As a result of the high rate of speed of economic development firmly maintained even after the realization of socialist industrialization, the Six-Year Plan was fulfilled in 4 years and 8 months in terms of total volume of industrial production, and the enormous task of the Second Seven-Year Plan, too, is being overfulfilled every year. Our country's industrial production, which had grown at an annual average rate of 12.8 percent in the 1960's, grew at an even higher annual rate of 15.9 percent in the 1970's.

With the high rate of growth of production firmly maintained not only in the industrial sector but in the agricultural branch as well, the grain height of the Six-Year Plan was occupied as much as 2 years ahead of schedule, and today our agriculture is dynamically moving forward toward the height of 15 million tons of grain.

Such uninterrupted high rate of speed of development achieved in our country's socialist economic construction at a time when economic unevenness sweeps across the world and many countries are going through a serious raw materials crisis, fuel crisis, agricultural crisis, food crisis bears another vivid testimony to the correctness of the chuche-oriented theory concerning the law of the growth of socialist production. This also constitutes a decisive blow to the erroneous understandings that the speed of the growth of production slows down as the scope of the economy grows bigger and to the imperialists indulging in the slander and vilification of the socialist system, and is an energetic demonstration of the genuine superiority of the socialist system.

As a result of the uninterrupted high rate of speed of the growth of production firmly maintained, our nation's economic might has been incomparably strengthened. Today our people's economy has become a mighty socialist self-reliant national economy whose self-supporting nature and chuche character have been firmly insured and whose standard of technical provisions has become very high. In step with the chucheization, modernization, and scientization of the people's economy energetically pushed forward, the foundations of our self-reliant national economy are being even more strengthened, and its might is being energetically demonstrated.

As production grows at an uninterrupted high rate of speed, people's living standard is systematically improving. In our country the question of food, clothing, and shelter was solved long ago, and the entire people are enjoying a happy life, free of any worry about taxes, worry about the education of their children, and worry about medical care when taken ill.

This prideful reality wherein the economy is developing at an uninterrupted high rate of speed and the people's material and cultural life is improving by leaps and bounds energetically shows the correctness and vitality of the chuche-oriented theory concerning the law of the growth of socialist production.

Today we are faced with the glorious task to bring about fresh miracles and innovations in production and construction, loyally upholding the grand program of socialist economic construction set forth by the great leader Comrade Kim Il-song. In order to successfully carry out this rewarding task, it is imperative to go forward to more thoroughly embody the chuche-oriented theory concerning the law of the growth of socialist production.

Most important in going forward to embody the chuche-oriented theory concerning the law of the growth of socialist production is strengthening political work among party members and working people and making their revolutionary fervor and creative positiveness more highly displayed.

The great leader Comrade Kim Il-song taught as follows:

"Party organizations, giving priority to political work, must organize and mobilize the broad masses in the prosecution of the revolutionary task, and must move and set all party members and working people in motion by the method of one moving ten who in turn move a hundred who in turn move a thousand and so forth." ("Kim Il-song Selected Works," Vol 8, p 412)

Inasmuch as it is the revolutionary fervor of the masses of working people which performs the decisive role in the development of socialist production, if production

and construction are to be stepped up, it is imperative to energetically inspire the fervor and positiveness of the masses, giving priority to political work. When political work is strengthened and the thought of working people is positively set in motion, there is no work that cannot be done, no barrier that cannot be resolved in economic construction.

Therefore, the functionaries, holding political work as the first process, must organize and conduct all tasks, and firmly establish the ethos of carrying out the revolutionary task at hand, setting the fervor and initiative of the masses in motion.

The objective of political work significantly lies in energetically stepping up socialist construction, thoroughly carrying through the teachings of the great leader Comrade Kim Il-song and the guidelines of the party.

The functionaries must timely explain and drive home to party members and working people the teachings of the great leader Comrade Kim Il-song to the socialist economic construction branch and the guidelines of the party, and acquaint them with the concrete method for the realization. In this way they must make party members and working people positively strive to responsibly carry out their assigned revolutionary tasks and go forward to continue to bring about fresh leaps forward and innovations in production and construction.

An important method to brilliantly embody the chuche theory concerning the law of the growth of socialist production lies in planning and coordinating economic organizational work.

Economic organizational work is an important task for converting the revolutionary fervor of working people heightened by political work, to substantial production achievement. It is through economic organizational work that, consistent with the intrinsic nature of the highly organized large-scale socialist economy, the production-consumption linkages between branches of the people's economy, between factories and enterprises are precisely meshed and concrete job performance measures adopted for maintaining a high rate of speed of economic development.

In order to plan and coordinate economic organizational work, the functionaries must go in deep among the producer masses. Only if the functionaries go in deep among the producer masses, can they see through the state of affairs at the base-level unit and correctly seek out the key to production.

The guidance functionaries of all branches, all units of the people's economy, going down in manner of the Anti-Japanese Guerrillas to the seething production sites, must concretely grasp the state of affairs at the base level, and timely solve pending questions in production and closely plan and coordinate the tasks for technical guidance, facilities maintenance, the securing of materials, and labor organization.

To strengthen the conservation struggle is one of the important methods to thoroughly embody the chuche theory concerning the law of the growth of socialist production.

In the socialist society, production increase is unthinkable apart from conservation. Today when the scope of the people's economy has grown unprecedentedly big, if all

branches, all units conserve just 1 percent of raw materials, fuel, and supplies, that will be a big plus to stepping up the nation's overall economic construction and improving the standard of living for the people.

All branches, all units of the people's economy, thoroughly establishing the socialist discipline and order and highly displaying an attitude befitting the masters of the nation's economy, must overcome the phenomenon of waste, and strive to the utmost to sparingly use even one gram of coal, one piece of steel, one drop of oil. At the same time, stepping up the technological revolution, they must lower the standard of material consumption per unit of product, and produce even more and build still more with existing facilities, existing materials, existing labor.

The struggle to go forward to build the economy to suit the law of the growth of socialist production is a rewarding struggle to energetically demonstrate the genuine superiority of the socialist system and successfully conduct socialist, communist construction.

All functionaries and party members and working people, by bringing about ceaseless innovations in production and construction, shall step up socialist construction and go forward to further strengthen the nation's economic might.

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THE INDEPENDENT ECONOMIC ACCOUNTING SYSTEM IS A PLANNED MANAGEMENT AND OPERATION METHOD EMBODYING THE DEMANDS OF THE LAW OF THE SOCIALIST ECONOMY

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[Article by Han Chong-sun]

[Text] Today our party and people are energetically launching the struggle to realize the grand prospective targets of socialist economic construction set forth by the great leader Comrade Kim Il-song. One of the important questions facing us in successfully carrying out this enormous task is improving economic guidance and enterprise management.

To improve economic guidance and enterprise management is an indispensable requirement in energetically stepping up production and construction to suit the law of socialist economic construction and the concrete circumstances of our country's developing people's economy.

In order to bring about ceaseless innovations in socialist economic construction, improving economic guidance and enterprise management, it is imperative to commendably utilize economic leverages, especially the independent economic accounting system. To properly implement the independent economic accounting system is an important guarantee for improving enterprise management to suit the intrinsic nature of the socialist system and the transitional character of the socialist society and scientifically, rationally managing and operating the economy.

The great leader Comrade Kim Il-song, by enunciating early on the necessity to implement the independent economic accounting system and comprehensively setting forth methods to properly implement the independent economic accounting system to suit the demands of the Tasean work system, has provided a powerful weapon which makes it possible to go forward to ceaselessly improve socialist economic management.

All economic guidance functionaries, by deeply studying and mastering the thought and theory enunciated by the great leader Comrade Kim Il-song concerning the independent economic accounting system and the principle and methods of properly implementing the independent economic accounting system and by thoroughly carrying them through, must rationalize enterprise management and go forward to energetically step up production and construction.

To properly implement the independent economic accounting system constitutes one of the important requirements in improving economic management to suit the intrinsic nature of the socialist system.

The socialist economy is a large-scale economy resting on public ownership of the means of production and developed technology. In the socialist society, all branches and units of the people's economy are in close production-consumption linkage with one another, and the nation's resources of men and materiel are distributed and utilized in a unified way. Such characteristics of the socialist economy call for strengthening the organization and command of production.

Economic management is precisely the organization and command of production. It is through economic management that the linkages between branches of the people's economy, between production units are meshed, and labor force and the means of labor, and the targets of labor are rationally mobilized and utilized.

Unless economic management is improved, it is impossible to achieve a high rate of speed of development of the socialist economy. Only if economic management is improved, is it possible to make production grow ceaselessly, sparingly utilizing societywide labor and positively mobilizing the nation's economic base and production potentialities, and the superiority of the socialist economic system highly displayed.

If socialist economic management is to be improved, it is imperative above all to put great efforts into rationally managing and operating factories and enterprises.

In the socialist society, factories and enterprises are combat units in direct charge of a link in societywide production. Depending on how the factories and enterprises increase production, the overall speed of development of the people's economy is influenced. Therefore, in order to improve socialist economic management and develop production at a high rate of speed, it is imperative of necessity to solve the question of correctly managing and operating the factories and enterprises, to begin with.

An important method to rationally operate the factories and enterprises to suit the realistic demands of socialist construction lies in precisely implementing the independent economic accounting system.

In the socialist society, the developmental standard of productive forces is not yet high enough to implement work according to abilities and distribution according to needs nor do all people have such a high collectivist spirit to responsibly take care and manage state properties as if they were their own. Again, glorious and rewarding as it is, labor has yet to be the first and foremost demand of life.

Thus in the socialist society, the state-operated enterprises come to take on a relatively self-dependent character in their management activities, and in their production and circulation of products, the law of value comes to operate in form and a material interest in the result of labor also comes into play.

The independent economic accounting system is precisely a method which, utilizing the functions in form of the law of value and the material interest in the socialist society, manages and operates on a planned basis the socialist enterprises possessing

a self-dependent character in terms of management. This bespeaks that the independent economic accounting system constitutes a method of management and operation native to the socialist society, a transitional society.

To say that the independent economic accounting system presupposes the utilization of a material interest and the law of value in form does not mean by any means that it is only governed by the economic law and economic categories of the old society, that is, such as the law of value and commodity-currency relations alone.

The independent economic accounting system is a planned method of management and operation embodying the demands of the law of the socialist economy.

The great leader Comrade Kim Il-song taught as follows:

"It is very important to properly implement the independent economic accounting system in managing and operating the socialist economy. It is the demand of the law of the socialist economy to manage and operate the factories and enterprises in accordance with the principle of the independent economic accounting system." ("Kim Il-song Selected Works," Vol 8, p 182)

In the socialist society, various economic laws native to it operate. The basic law of the socialist economy, the law of the uninterrupted high rate of speed of economic development, the law of distribution according to the quantity and quality of labor are all laws of the socialist economy coming into play as the means of production are converted to public ownership. Such economic laws reflect the intrinsic demands of the socialist system and enunciate the process of the law of development of the socialist economy.

Therefore, the socialist economy must necessarily be managed and operated to suit the demands of the economic laws native to it, and enterprise management, too, must become one that has correctly embodied the demands of the law of the socialist economy. Only then is it possible to scientifically, rationally manage and operate the economy to suit the intrinsic nature of the socialist system and go forward to energetically step up production and construction.

The independent economic accounting system embodies the demands of the laws of the socialist economy such as the basic law of the socialist economy.

In the socialist society, the objective of managing and operating the factories and enterprises in accordance with the principle of the independent economic accounting system lies through and through in rationalizing enterprise management and stepping up socialist economic construction. This bespeaks that the independent economic accounting system is an enterprise management method embodying the demands of the economic laws such as the basic law of the socialist economy for increasing the production of material wealth and satisfactorily filling the ceaselessly growing demands of the people in life. It is precisely here where, unlike the "business accounting system" of the capitalist society whose objective is the pursuit of profit, the intrinsic characteristics and superiority of the independent economic accounting system are.

The independent economic accounting system embodies the demands of the laws of the socialist economy such as the basic law of the socialist economy simultaneously

all together. Among the laws of the socialist economy it is the law of the planned, balanced development of the people's economy and the law of distribution according to labor which directly govern the management and operation of factories and enterprises in accordance with the principle of the independent economic accounting system.

In enterprise management and operation, the principle of the independent economic accounting system above all embodies the demands of the law of the planned, balanced development of the people's economy.

The great leader Comrade Kim Il-song taught as follows:

"In the capitalist society where the means of production belong to private ownership, a planned development of the economy cannot even be thought of. But in the socialist society, because all means of production belong to public ownership, it is the law that the people's economy develops on a planned basis in a balanced way."

("A Collection of Writings of Kim Il-song," Vol 18, pp 506-507)

Unlike the capitalist economy moving anarchically based on private ownership of the means of production, in the socialist society where the state ruling power is held in the hands of the masses of working people and all means of production belong to public ownership, the economy comes to develop solely on a planned basis. In the socialist society, not only does it arise as an indispensable requirement to develop the people's economy on a planned basis in a balanced way, the conditions capable of realizing it are amply insured. The planned, balanced development of the people's economy in the socialist society constitutes an objective economic law.

The law of the planned, balanced development of the people's economy not only insures the economy's planned nature and balanced character on a people's economy-wide basis, planning and organizing the nation's economic life in general but calls for managing and operating on a planned basis the factories and enterprises each constituting an economic unit of the country. This is so because the planned management and operation of individual factories and enterprises presupposes the planned, balanced development of the overall people's economy. Unless all factories and enterprises are managed and operated on a planned basis, it is impossible to insure the planned nature and balanced character of the nation's overall economic construction nor is it possible to move the socialist economy one step forward.

Such demands of the law of the planned, balanced development of the people's economy significantly come to be embodied in enterprise management through the independent economic accounting system.

The self-dependent nature of the socialist enterprise in terms of management is a self-dependent nature within the ownership by all of the people, and it is a relative character through and through. To say that the self-dependent nature of factories and enterprises takes on a relative character means that it does not exclude the centralized, planned guidance of the state but presupposes it and that enterprise management becomes thoroughly subordinated to the prosecution of the unitary state plan.

The independent economic accounting system precisely makes the factories and enterprises carry out their management activities, receiving quotas from the state

and the facilities, materials, labor, and funds needed in fulfilling the quotas, and conduct the evaluation of them, too, by how much they have fulfilled the state plan. All management activities of the enterprises under the independent economic accounting system are subordinated to the fulfillment of state plan quotas, and are conducted in accordance with a unitary plan under the centralized guidance and control of the state.

This bespeaks that the independent economic accounting system is an enterprise management method which manages and operates on a planned basis the factories and enterprises taking on a relative self-dependent nature in terms of management. It is precisely here where an important part of the ground that the independent economic accounting system constitutes a planned management and operation method of the socialist state-operated enterprise which embodies the demands of the law of the planned, balanced development of the people's economy, is.

The independent economic accounting system in socialist enterprise management and operation also embodies the demands of the law of the socialist distribution according to labor.

The great leader Comrade Kim Il-song taught as follows:

"It is the law of the socialist economy to make distribution according to the quantity and quality of labor. This principle violated, people cannot fully exert themselves in work, and production development can run into obstacles."
("On the Question of Socialist Economic Management," Vol 3, p 360)

In the socialist society, the law of distribution according to the quantity and quality of labor operates. The law of distribution according to the quantity and quality of labor reflects the intrinsic nature of the socialist system and the transitional character of the socialist society.

Why the law of distribution according to the quantity and quality of labor is a law of the socialist economy, notwithstanding its reflection of the transitional character of the socialist society, is because it reflects the characteristics and superiority of the socialist system simultaneously and is an economic law operating only in the socialist society.

In the distribution of products the socialist society permits no privileges whatever for individual members and calls for holding labor alone as the unitary criterion.

To say to make distribution with labor as the unitary criterion means that precisely according to the quantity and quality of labor expended by working people, in other words, according to the role of working people in production activity, the products are distributed. In the socialist society, distribution according to the quantity and quality of labor constitutes an objective economic law governing the distribution of products.

Distribution according to the quantity and quality of labor is the basic means insuring the life of working people and the basic form of material incentives. In the socialist society, distribution according to the quantity and quality of labor amply compensates working people for the effort they have expended in production processes and ceaselessly improves their material life, and stimulating

their material interest in labor, inspires them to highly display their positiveness and initiative in production. This shows that the demand for stimulating the material interest of working people is not something that arises only when the relics of the old society such as the commodity-currency relations or the law of value remain but is one that also arises by the law of distribution according to the quantity and quality of labor, which is a law of the socialist economy reflecting the transitional characteristics of the socialist society.

The independent economic accounting system embodies the demand of the law of distribution according to labor for stimulating the material interest of the producer masses in enterprise management.

As the great leader Comrade Kim Il-song taught, the independent economic accounting system rests on the principle of material interest in the result of enterprise management activity. The independent economic accounting system, linking the result of enterprise management activity to the payment of remuneration to working people on the principle of material incentives, materially stimulates the result of the labor of working people utilizing such labor remuneration forms as wage, bonus, and bounty. Thus it makes the working people work, displaying creative wisdom and positiveness in carrying out their assigned state plan quotas with a keen interest in societywide production.

All this eloquently shows that the independent economic accounting system is a planned management and operation method embodying not only the demands of the old economic laws such as the commodity-currency relations or the law of value but also the demands of the law of the socialist economy.

To say that the independent economic accounting system constitutes an enterprise management method embodying the demands of the law of the socialist economy means by no means that it will do to absolutize it in the management and operation of the socialist economy. Even though the independent economic accounting system is an enterprise management method embodying the demands of the law of the socialist economy, inasmuch as it is through and through an enterprise management method presupposing people's material interest relative to the transitional characteristics of the socialist society and economic leverages such as the law of value which is an old economic law, it cannot become a communist economic management method. The independent economic accounting system is an economic leverage aimed at rationalizing enterprise management in the socialist society taking on transitional characteristics. Therefore, the independent economic accounting system must be utilized as a means to realize the demands of the Tae'an work system which is a communist enterprise management form.

The great leader Comrade Kim Il-song, by setting forth the guidelines for properly implementing the independent economic accounting system to suit the demands of the Tae'an work system and comprehensively enunciating principled questions arising in the realization, has opened up a wide road which makes it possible to rationalize enterprise management to suit the intrinsic nature of the socialist system and go forward to step up socialist economic construction.

The Tae'an work system founded by the great leader Comrade Kim Il-song is a communist economic management form thoroughly embodying the revolutionary mass line of our party and the principle of scientific character. Thoroughly carrying through the

Tae'an work system is where a firm guarantee for highly promoting the revolutionary fervor and creative positiveness of the producer masses to suit the intrinsic nature of the socialist system and successfully carrying out the revolutionary task at hand, and rationally managing and operating the socialist economy, is.

To say to implement the independent economic accounting system to suit the demands of the Tae'an work system means to go forward to scientifically, rationally manage and operate the economy, implementing the independent economic accounting system with primary emphasis significantly on more highly promoting the superiority and vitality of the Tae'an work system. The independent economic accounting system must become a means to carry through the Tae'an work system in economic management, and must be implemented on the basis of carrying through the revolutionary mass line in accordance with the demands of the Tae'an system and firmly giving priority to political work, work with people. At the same time, highly promoting the sense of responsibility and initiative of the enterprise and giving priority to politico-moral stimulus to the result of labor, it must be implemented on the principle of correctly combining it with material incentives.

Such principles set forth by the great leader Comrade Kim Il-song are a programmatic guiding principle which makes it possible to go forward to improve socialist economic management, properly implementing the independent economic accounting system to suit the demands of the Tae'an work system. Apart from Tae'an work system it is impossible to speak about the proper implementation of the independent economic accounting system. The independent economic accounting system can amply display its genuine vitality only when it is implemented to suit the demands of the Tae'an system.

Thoroughly carrying through the guidelines enunciated by the great leader Comrade Kim Il-song for properly implementing the independent economic accounting system, we must further improve economic management and go forward to energetically step up socialist economic construction.

In order that all branches of the people's economy, all factories and enterprises may properly implement the independent economic accounting system, the economic guidance functionaries must earnestly, persistently struggle to improve enterprise management, more deeply mastering the intrinsic nature of the guidelines of our party for implementing the independent economic accounting system to suit the demands of the Tae'an work system, and the methods for the realization.

Today when the direction and concrete methods of properly implementing the independent economic accounting system have been comprehensively enunciated and its correctness has been proved through practice, whether or not the vitality of the independent economic accounting system can be more highly displayed depends altogether on how the functionaries carry it through with what viewpoint and stand.

When the economic guidance functionaries earnestly, persistently struggle to properly implement the independent economic accounting system with a correct stand and viewpoint, they can energetically step up production and construction, further improving enterprise management and maximally mobilizing and utilizing all reserves and possibilities, otherwise they cannot successfully solve various questions arising in economic management, and ultimately, they will come to hamper the effort to step up socialist economic construction.

All of our functionaries, holding the spirit of absolutism and unconditionality in carrying through the policy of the party, must more deeply study and master the intrinsic nature of the guidelines for properly implementing the independent economic accounting system, and the principle and requirement in the realization enunciated by the great leader Comrade Kim Il-song, and must positively struggle to embody them in economic guidance and enterprise management. In particular, the economic guidance functionaries must substantially plan and coordinate the task to commendably implement the independent economic accounting system to suit the realistic demands of socialist construction, deeply aware of their high responsibility as commanding personnel of the revolution who directly organize and execute the struggle to carry through the economic policy of the party, and must go forward to thoroughly organize and launch the management activity of all enterprises to suit the demands of the principle of the independent economic accounting system.

In order to further improve economic management and step up production and construction, properly implementing the independent economic accounting system, they must precisely give quotas to the enterprises under the independent economic accounting system and commendably evaluate their execution.

The great leader Comrade Kim Il-song taught as follows:

"In order to properly implement the independent economic accounting system, it is imperative to precisely set the norms of labor and material consumption and correctly calculate the capacities of plant facilities, and based thereon, give feasible quotas to the enterprises. If the enterprises are given excessive quotas, they cannot fulfill them, in which even they will be unable to properly implement the independent economic accounting system. It is also important to commendably evaluate the fulfillment of the quotas." ("Kim Il-song Selected Works," Vol 6, pp 397-398)

At the enterprises under the independent economic accounting system, their management activity in all respects is precisely aimed at the fulfillment of the state plan, and the evaluation of their management activity, too, is conducted by how the state plan has been fulfilled. Therefore, to precisely give quotas to the enterprises and correctly conduct evaluation of the fulfillment constitutes one of the basic conditions for properly implementing the independent economic accounting system. Only by properly giving quotas and commendably evaluating the fulfillment is it possible to rationalize enterprise management and energetically step up production, highly promoting the initiative of the producer masses in economic management and operation, and precisely implement the independent economic accounting system as well.

All functionaries charged with state planning, thoroughly carrying through the revolutionary mass line and the principle of scientific character in planning work, must send down to the enterprises positive and dynamic, scientific and feasible quotas on the basis of a correct calculation of the ideological consciousness levels and technical skill standards of the producer masses, the capacities of plant facilities and the securing of raw materials and supplies. When sending quotas down to the base level, not only must they send down quotas by product indicators, they must send down at the same time precise quota items and quota indicators for successfully executing the quotas by product indicators, such as labor plan, technical development plan, cost plan, etc.

At the same time, they must commendably evaluate the fulfillment of the state plan at the factories and enterprises. Important in evaluating the fulfillment of the

plan is making them have a keen interest in fulfilling the plan not only in terms of money amount but also by product indicators. To all factories, enterprises, shops, and work teams they must give quotas by product indicators and commendably conduct evaluation work according to the degrees of the fulfillment. In this way they must insure the planned, balanced development of the people's economy and properly implement the independent economic accounting system to suit the state's principle of planned management.

In order to properly implement the independent economic accounting system, it is imperative to regularize, standardize enterprise management.

To regularize, standardize enterprise management, because it makes the management activity of the enterprise highly organized in all respects to suit the demands of the Tae'an work system, makes it possible to precisely implement the independent economic accounting system in accordance with the principle of socialist economic management.

The economic guidance functionaries must strictly observe the rules of the independent economic accounting system, and further perfecting the rules and standards of enterprise management to suit the demands of the developing realities, must thoroughly embody them in enterprise management. Again, they must organize a standard factory by the branch of the people's economy and with it as a model, go forward to energetically launch the struggle to regularize, standardize enterprise management in all branches, at all factories and enterprises. In this way, by thoroughly regularizing enterprise management at all factories and enterprises they must properly implement the independent economic accounting system to suit the demands of the Tae'an work system, and highly promote its vitality.

An important method to properly implement the independent economic accounting system to suit the realistic demands of socialist construction and highly promote its vitality lies in thoroughly carrying through the daily production and financial summation system created by our party.

The daily production and financial summation system provided by our party is a unique economic management form for further improving socialist economic management, embodying the chuche-oriented economic management thought of the great leader Comrade Kim Il-song. It makes daily summation made by the political method reviewing the achievement and deficiency in the fulfillment of the revolutionary task and timely overcoming the deficiency while keeping the good point alive, and precise administrative economic methods established to maintain continuing innovation and continuing forward movement. In this way it makes it possible to turn economic management around as the task of the masses themselves in accordance with the demands of the Tae'an work system, and go forward to scientifically, rationally manage and operate the socialist economy, correctly combining ideological indoctrination and control, political-moral and material incentives and evaluation.

All branches of the people's economy, all factories and enterprises must more thoroughly establish the daily production and financial summation system and substantially conduct it, closely combining production summation and financial summation, and must commendably conduct political evaluation along with material evaluation of the fulfillment of the economic task. In particular, judging the achievement and deficiency in the day's production and financial activity in terms

of principle to suit the logic of science and technology, they must go forward to thoroughly establish measures for keeping up ceaseless innovation and forward movement. At the same time, the shops, and factories and enterprises must commendably conduct their financial summation.

One of the important methods to properly implement the independent economic accounting system and highly display its vitality lies in raising the qualifications of the functionaries and ceaselessly improve their work method and style.

The great leader Comrade Kim Il-song taught as follows:

"All functionaries of state and economic organs, establishing a revolutionary study attitude, must deeply acquire economic theories and technical knowledge and thoroughly familiarize themselves with their assigned task." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 554)

Today, our country's socialist construction which is deepening and developing on a new higher stage calls for decisively improving the politico-administrative qualifications of the functionaries. Unless the functionaries improve their politico-administrative standard, they cannot successfully manage and operate the modern large-scale factories and enterprises nor can they correctly implement the independent economic accounting system to suit the demands of the Taean work system.

All economic guidance functionaries, thoroughly establishing a revolutionary study attitude, must solidly arm themselves with the teachings of the great leader Comrade Kim Il-song and the guidelines of our party for socialist economic construction. At the same time, by striving to acquire knowledge of economic management and operation and modern science and technology, they must thoroughly prepare themselves so that they may fully acquit themselves of their duty as commanding personnel responsible for production.

Whether or not the functionaries can rationalize enterprise management and increase production, properly implementing the independent economic accounting system, depends, in the final analysis, on how they organize and mobilize the producer masses, who are the masters of production and management.

If the strength and wisdom of the producer masses are to be maximally promoted, the functionaries must possess the revolutionary work method and people-minded work style. Only the functionaries possessing the revolutionary work method and people-minded work style can highly promote the revolutionary fervor and creative positiveness of the producer masses and go forward to successfully solve all questions arising in economic management and energetically step up production and construction.

All guidance functionaries, going in among the producer masses all the time and giving priority to political work in accordance with the demands of the great-leader-style work method, the Ch'ongsan-ri method, must plan and coordinate production organization and command by the method of mobilizing their wisdom and talents to the hilt. In this way they must make the working people responsibly carry out their assigned economic task firmly on a stand befitting the masters, and positively lead them in keeping up continuing innovation and continuing forward movement.

The task to properly implement the independent economic accounting system and highly display its vitality is a glorious struggle to rationalize enterprise management as intended by the great leader Comrade Kim Il-song and go forward to bring about a ceaseless upsurge in socialist economic construction.

All functionaries and party members and working people, by positively launching the struggle to carry through the guidelines enunciated by the great leader Comrade Kim Il-song for properly implementing the independent economic accounting system and by improving the management and operation of factories and enterprises and energetically stepping up production and construction, shall fulfill the Second Seven-Year Plan ahead of schedule and positively contribute to successfully occupying the grand prospective targets of socialist economic construction.

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INDEPENDENT REUNIFICATION OF THE FATHERLAND IS THE BASIC PRINCIPLE FIRMLY MAINTAINED BY OUR PARTY

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[Article by Hwang Tong-sop]

[Text] The great leader Comrade Kim Il-song, the sun of the nation, in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" once gain graphically enunciated the invariable basic principle firmly maintained by our party in the struggle for achieving the reunification of the country.

The great leader Comrade Kim Il-song taught as follows:

"The basic principle which our party and the government of the republic invariably maintain in the struggle for fatherland reunification is for the Korean people themselves to realize the reunification of the country, free from the interference of any outside force." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 31)

To achieve the reunification of the country with the strength of the Korean people themselves is a revolutionary principle comprehensively embodying the demands of the great chuche ideology, and is a decisive guarantee for the victory of the fatherland reunification cause.

Only when going forward to hasten the cause for the reunification of the country relying on the strength of the Korean people themselves, free of the interference of any outside force, can fatherland reunification be precisely realized to suit the aim of our people and national interests.

Our party and people, by loyally upholding the historic administrative policy speech of the great leader Comrade Kim Il-song and firmly maintaining in the future just as in the past the principle for the Korean people themselves to independently realize the reunification of the country, shall go forward to more energetically hasten the victory of the fatherland reunification cause.

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It is the invariable basic stand our party firmly maintains that the Korean people themselves should independently realize the reunification of the country, free of the interference of any outside force.

The great leader Comrade Kim Il-song taught as follows:

"The Korean people must independently solve the question of reunification of the country to suit their will and demands." (Ibid., p 31)

To say that the Korean people themselves should independently realize the reunification of our country, free of the interference of any outside force, means to firmly maintain the principle of self-dependence in the struggle for achieving fatherland reunification.

What makes the principle of self-dependence the basic principle of our party in the struggle for fatherland reunification lies above all in that it precisely embodies the principle of the *chuche* ideology that the masters of revolution and construction are the masses of people and the driving force for revolution and construction also resides in the masses of people.

This basic principle of revolution which the immortal *chuche* ideology enunciates constitutes the guiding principle which our party and people must firmly maintain in the struggle for the reunification of the country too, just as in all other areas of revolution and construction.

Fatherland reunification, in view of its character, is an internal affair of our nation no outside forces may interfere with. Accordingly, fatherland reunification must be resolved only by the hands of the Korean people themselves, and it cannot be resolved by the strength of any other country.

The masses of people are the masters and decisive factor resolving the internal affairs of their country, their nation.

Under conditions that revolution and construction are launched on a nation-state unit basis, unless the peoples of all countries work out their destinies themselves, enhancing their position and role as the masters of revolution and construction, they cannot successfully resolve any of their internal affairs.

Just as the decisive factor in the resolution of all internal national affairs is the *chuche*-oriented strength of the people of the country concerned, in the resolution of the fatherland reunification issue, too, which is our nation's internal affair, the decisive factor is the Korean people themselves.

It is none other than the Korean people who are directly subjected to suffering on account of the division of the country and the people; it is the Korean people who feel more acutely than anyone else the heartbreaking pain of the division of the country; it is the Korean people who most earnestly desire the reunification of the fatherland with vital interests at stake in the reunification issue. Again, it is the Korean people who know Korea's concrete realities well, and their *chuche*-oriented strength is the unitary strength capable of most precisely resolving the reunification of the fatherland to the end to suit the aim and demands of our nation. Accordingly, the question of reunification of our country must be solved solely by the Korean people with their own strength on a stand befitting the masters, and no one else can resolve the fatherland reunification issue on behalf of our people.

This eloquently shows that in the resolution of the fatherland reunification issue, the principle of self-dependence most precisely, comprehensively embodies the principle of the *chuche* ideology.

That the Korean people themselves should realize the reunification of the country thoroughly reflects the independent stand, the basic stand which must be observed especially in revolution and construction, and as such, constitutes a firm basic principle of solving the fatherland reunification question.

The independent stand is the basic stand which the masses of people must firmly maintain in revolution and construction, and is the thoroughly revolutionary stand, the working class stand intent on responsibly carrying out the revolution of their country on their own, believing in their own strength.

Only if the working class and the masses of people thoroughly observe the independent stand in the struggle for revolution and construction, can they deal with all questions self-dependently according to their own judgment and convictions, not by the instruction or order of anyone else, and precisely carry out their country's revolution and construction to the end with their own strength on the principle of self-reliance, repudiating dependence on others.

By the same token, only if our people firmly maintain the independent stand in the struggle for fatherland reunification too, can they self-dependently determine and deal with all questions, first of all beating back the interference of any outside force, and go forward to successfully hasten the reunification cause without the slightest tilting. Only by observing the independent stand can they also go forward to energetically launch the fatherland reunification movement, relying on their own *chuche*-oriented strength without hoping for the strength of others, and responsibly attain the reunification cause to the end, courageously beating back all the bottlenecks and obstacles lying on the road ahead for the struggle.

If in the struggle for fatherland reunification they were to look to others and rely on the strength of others, failing to maintain the independent stand, not only would they be unable to move the reunification movement one step forward to suit the national interests, they would bring nothing but the result of handing over the destiny of the nation to foreign aggressors.

That the Korean people themselves should carry out the reunification of the country thus precisely reflects the basic stand which must be firmly maintained in revolution and construction, and as such, constitutes the firm basic principle of our party.

Next, what makes the principle of self-dependence the basic principle of our party in the struggle for fatherland reunification lies in that it makes it possible to admirably realize the sacred right of national self-determination.

Inasmuch as the issue of the reunification of our country is an internal national affair, it must necessarily be resolved by the hands of our people themselves in accordance with the right of national self-determination.

All nations are equally independent and equal, and have the ability and right to self-dependently solve their internal national affairs according to their own

convictions and judgment. The right to national self-determination is becoming the basic principle of solving national affairs, a principle acknowledged worldwide.

The right to national self-determination arises as an even more acute question especially under conditions that not only are revolution and construction being launched on a nation-state unit basis, the interference and pressure, destruction and sabotage machinations of imperialism and dominationism are being ceaselessly intensified.

Today, only if the countries fighting revolution resolutely defend and carry through the right to national self-determination, can they beat back the interference and domination of any outside force and establish their national sovereign rights, and guarantee the unification and independence of their country and the growth and prosperity of their nation.

But the right to national self-determination which is the basic principle of solving the national question, no matter how inviolate it is, it is not something by any means that is spontaneously insured or realized.

The right to national self-determination, only when the masses of people thoroughly maintain the independent stand in dealing with their internal national affairs, can be firmly defended and precisely realized.

All the past historical lessons and experiences show that the right to national self-determination, though a right all nations are equally endowed with as it is, will end up being of no use, if the party and the masses of people of a country fail to carry through the independent stand in their revolutionary practice.

Too, in the struggle for hastening the reunification of the fatherland which is an internal political question, an internal national affair of our people, the situation could not be different. Even though our people have the right and ample abilities to solve the fatherland reunification question on their own, if the masses of people fail to maintain and carry through the independent stand, not only will they be unable to exercise their endowed right to national self-determination, they will be unable to overcome the interference and pressure of outside forces, and therefore, in the end it will be impossible to precisely solve the reunification question to suit the aim and demands of our people themselves.

Only when we carry through the principle of self-dependence, can we go forward to thoroughly carry out the reunification of our country to suit the aim and interest of the Korean people according to the right to national self-determination, actively beating back the interference of any outside force.

Next, what makes the principle of self-dependence the basic principle of our party in the struggle for fatherland reunification lies in that it makes it possible to carry out this struggle, firmly turning it around as a cause of the Korean people themselves.

To firmly turn the struggle for the reunification of the country around as a task of our people themselves is an inevitable demand flowing from the intrinsic nature of the fatherland reunification question, and is the decisive condition for precisely solving this question to suit the national interests of our people.

The intrinsic nature of the question of the reunification of our country lies in taking back the territory and people robbed by foreign imperialists and establishing our national sovereign rights on a nationwide basis. This means that the question of the reunification of the country is a question of making the Korean people the genuine masters of Korea, and is a question of the vital demand of our nation for achieving the complete independence of the country.

Therefore, the struggle for reunifying the divided country and people cannot become a task for the sake of any one specific political party or collective, or individuals, nor can it become a task to be carried out by them alone.

The struggle for the reunification of our country is a task from start to finish for resolving the common demand of the entire Korean people, and as such, constitutes a common cause for which all of them must rise up deservedly with responsibility as befits the masters.

The struggle for fatherland reunification is also a nationwide common cause, and as such, can be successfully launched only with a nationwide participation of the Korean people.

As historical experience and practical lesson show, when the masses of people launch into solving their national question on a nationwide basis with common interests, their strength is invincible and there is no task that they cannot resolve to suit their aim and demands.

The struggle for the reunification of our country which can win only if an end is put to the aggression and intervention of the U.S. imperialists, head of the world reactionaries, presents it as an urgent demand that the entire Korean people of the North and South participate in this struggle on a nationwide basis.

This means that when the struggle for fatherland reunification is thoroughly turned around truly as a task of our people themselves, it can be pulled together victoriously to suit the national interests and demands of the Korean people.

But the struggle for fatherland reunification, a common national cause as it is, cannot be turned around spontaneously as a task of our people themselves. The struggle for the reunification of our fatherland, only when the entire Korean people firmly maintain the principle of self-dependence, can be turned around firmly as a cause of our people themselves and attained victoriously.

What makes the principle of self-dependence the basic principle of our party in the struggle for fatherland reunification also lies in that it guarantees making it possible to thoroughly carry through other principles for fatherland reunification.

The principle our party firmly maintains in the struggle for fatherland reunification is, as pointed out in the 4 July north-south joint statement, the 3-point principle of self-dependence, peaceful reunification, and great national unity. The 3-point principle of fatherland reunification in every aspect is a most scientific, fair and just principle reflecting the intrinsic nature of fatherland reunification and the aim of our people, and as such, constitutes a principle which must be unchangingly maintained and carried through in the future too in the struggle for the reunification of the country.

Each of the aspects of this principle, even as it guarantees the successful attainment of fatherland reunification amid mutually inseparable organic linkages, is performing a different role in a different position because of its innate characteristic.

The principle of peaceful reunification and the principle of great national unity constituting important principles in the struggle to peacefully achieve the reunification of the country can be admirably realized only under the guarantee of the principle of self-dependence.

The principle of self-dependence is the basic principle of fatherland reunification, and as such, performs the role of governing and guaranteeing all the possibilities and important principles of reunification and the methods of the realization. Therefore, the principle of peaceful reunification and the principle of great national unity, if the principle of self-dependence is not observed, cannot show their innate vitality nor can they firmly guarantee the realization of fatherland reunification.

All the guidelines for fatherland reunification such as the principle of peaceful reunification and the principle of great national unity, only when the principle of self-dependence is maintained and carried through, can display their invincible might in any event and practically serve the fatherland reunification cause to suit our people's aim and national interests.

The principle of self-dependence thus constitutes the immutable basic principle our party invariably maintains in the struggle for fatherland reunification.

The basic principle enunciated by the great leader Comrade Kim Il-song that the Korean people themselves should independently realize the reunification of the country, because of its scientific nature and correctness, constitutes an invincible revolutionary banner for the successful development of the fatherland reunification movement and its victory.

(2)

The great leader Comrade Kim Il-song has scientifically enunciated the basic principle of the Korean people themselves independently realizing the reunification of the country and at the same time, the immediate requirements arising in carrying through this principle.

The basic requirement arising in independently realizing the reunification of our country is first of all making the U.S. imperialist aggressive armed forces withdraw from south Korea and putting an end to the U.S. imperialist interference in our country's internal affairs.

The great leader Comrade Kim Il-song taught as follows:

"The most important question arising in independently realizing the reunification of the fatherland is making the U.S. troops withdraw from south Korea and putting an end to U.S. imperialist interference in the internal affairs of Korea."

(Ibid., p 31)

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To drive out the U.S. imperialist aggressive armed forces from south Korea and put an end to the U.S. imperialist interference in the internal affairs of our country is an indispensable, priority condition for the Korean people themselves to achieve the reunification of the country with their strength, and is a firm guarantee for realizing the peaceful reunification of the fatherland.

The occupation of south Korea by the U.S. imperialist aggressive armed forces and the U.S. imperialist interference in the internal affairs of our country are the root causes of the dichotomization of our national territory and the division of the people, and the roots of evil standing in the way of the independent reunification of our country.

The U.S. imperialists have not only militarily occupied south Korea for as long as 37 years and stood in the way of our national sovereign rights and our independent national development but even today, putting the policy of "two Koreas" up front as their basic strategy, are resorting to all kinds of means and methods in order to perpetuate the division of Korea.

Today the U.S. imperialists, scheming for the permanent stationing of the U.S. imperialist aggressive armed forces with a view to ruling south Korea as their colonial military base, are continuing to step up the buildup of aggressive armed forces in south Korea and the adjoining areas, and together with the south Korean puppet gang, are further intensifying preparations for a war of aggression against the northern half of the republic along with war provocation machinations. The U.S. imperialists, utterly looking away from the most rational, fair and just reunification proposals of our party and the government of the republic for the Korean people themselves to peacefully achieve the reunification of the country, are driving the south Korean puppets into "anticommunist" confrontation and division, and are even bringing the Japanese militarist forces into their criminal covert scheme to oppose the reunification of our country and perpetuate the division.

On account of such U.S. imperialist policy of aggression and blatant intervention machinations, our country's reunification cause is running into increasingly grave obstacles, the state of military tension between the North and South is ceaselessly intensified, and the south Korean people are being subjected to ever more worsening misfortunes and sufferings.

This shows that as long as the U.S. imperialists are not driven out of south Korea and an end is not put to their intervention, the reunification of the country on the principle of self-dependence absolutely cannot be achieved. Precisely this being so, today the question of attitude toward the U.S. imperialist aggressive armed forces constitutes the touchstone differentiating the stand toward the question of fatherland reunification.

He who genuinely loves the country and the people and desires the reunification of the country, whoever, whatever he may be, must vigorously launch in unison into the struggle to drive out the U.S. imperialist aggressive armed forces from south Korea and put an end to U.S. imperialist intervention.

A basic requirement arising in independently realizing the reunification of the country is also blocking and frustrating the country-ruining policy of the south Korean ruling circles for dependence on outside forces.

The great leader Comrade Kim Il-song taught as follows:

"In order to independently realize the reunification of the fatherland, we must resolutely block the policy of the south Korean authorities for dependence on outside forces." (Ibid., p 32)

To block the policy of the south Korean authorities for dependence on outside forces is an important condition for the Korean people themselves to solve the question of reunification of the country.

The policy of dependence on outside forces being pursued by the south Korean puppet ruling circles constitutes an important obstacle to the independent peaceful reunification of the country. This is so because, by further aiding and abetting the domination and intervention machinations of foreign aggressive forces, deepening the enslavement of the country, and paralyzing the independent consciousness of the masses of people, it creates an irreversible grave obstacle to the development of the fatherland reunification movement and realization of the reunification.

The policy of dependence on outside forces is the sole mode of survival for the flunkey traitors thoroughly isolated from the masses of people.

In sustaining their ugly lives depending on foreign aggressive forces, the Chon Tu-hwan fascist gang surpass by far the acts of treason against the country and the people committed by south Korea's successive fascist elements.

Today the Chon Tu-hwan gang, persistently pursuing the permanent division of the country and "anticommunist" confrontation, are going berserk in their machinations to provoke another war, and intensifying the harsh oppression of Fascism without parallel in history, have come out to obstruct the independent peaceful reunification of the country. These are all concrete expressions of their dastardly policy of dependence on outside forces in tune with the U.S. imperialist aggressive demands. As long as the south Korean ruling circles continue to cling to such policy of dependence on outside forces in the future too, it is impossible to smoothly realize the independent peaceful reunification of the country.

As the great leader taught, dependence on outside forces is none other than the road to the ruination of the country.

Today all acts in south Korea of depending on outside forces constitute without exception intolerable acts of treason against the country and the people which hand over the destiny of the country to foreign aggressors, give up the sovereign rights of the nation, and perpetuate the dichotomization of the fatherland.

Therefore, in order that the Korean people themselves may independently realize the reunification of the country, it is imperative to drive out the U.S. imperialist aggressive armed forces and at the same time, resolutely block the policy of dependence on outside forces pursued by the south Korean puppet ruling circles bringing them in.

The independent peaceful reunification of our country can be achieved smoothly when political sovereign rights are insured in south Korea too, with the end of the U.S. imperialist military occupation and intervention in the internal affairs

of south Korea and the termination of the policy of dependence on outside forces by the south Koreans holding the reins of power.

Should the south Korean puppet ruling circles continue to take to the road of dependence on outside forces in defiance of the aim of the masses of people, they will be committing a forever indelible crime before the fatherland and the people.

Another basic requirement arising in independently realizing the reunification of our country is establishing the Democratic Confederal Republic of Koryo proposed by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song taught as follows:

"The most realistic and rational method capable of independently realizing the reunification of our country is that of reunifying the fatherland, establishing the Democratic Confederal Republic of Koryo in accordance with the proposal put forward at the Sixth Congress of the Korean Workers Party." (Ibid., p 33)

To establish the DCRK under conditions that our country is divided constitutes the most rational independent fatherland reunification method because it precisely reflects above all the aim and demand of our people for independent stand and attitude.

As the great leader Comrade Kim Il-song taught, independent stand and attitude is the first and foremost characteristic of a sovereign independent state and the life of the country and the people. Independent stand and attitude which is the life of the country and the people, can be precisely realized on a nationwide basis only when a unified sovereign state is established.

The proposal for establishing the DCRK put forward by the great leader Comrade Kim Il-song is a proposal for realizing the reunification desires of our people with the North and South jointly forming a confederal state, leaving the ideologies and systems alone as they now exist in the North and South.

The confederal republic will hold it as its basic mission to firmly maintain independent stand and attitude from start to finish in all areas of its activity and implement independent policies. Put another way, the DCRK, which must be established in our country, is a completely sovereign independent state which will neither become a satellite of any other country nor will depend on any outside force nor will join any bloc.

It is being so, to establish the DCRK in our country will not only in itself guarantee the realization of national sovereign rights on a nationwide basis but because of the independent character of the confederal republic, will constitute a most positive method capable of thoroughly realizing the aim of the people for nationally independent stand and attitude.

The proposal for establishing the DCRK is a most realistic, rational proposal for the independent reunification of the fatherland precisely reflecting the concrete conditions of our country, especially the ardent desires of our people for fatherland reunification.

Today the most important question in realizing the reunification of the country by the Korean people themselves is finding the most straight shortcut capable of admirably resolving the intrinsic demands of the fatherland reunification question on the basis of acknowledging the stark realities wherein different ideologies and systems, and religious faiths exist in the North and South.

Our country's reunification question has it up front as its intrinsic demand to terminate the domination and intervention of outside forces and completely realize the sovereign rights of the Korean nation, on the one hand, and at the same time, eliminate the distrust and confrontation between the North and South and achieve national unity, on the other.

The most straight road capable of resolving such intrinsic demands of fatherland reunification under the concrete conditions of our country is achieving national reunification transcending the differences in social systems and ideologies, and religious faiths currently existing in the North and South.

The commonness of our nation which has lived over a long period of time with the same blood and language, sharing one history, and the ardent desires of our people for fatherland reunification are the strength capable of overcoming whatever obstacles and barriers, and as such, constitute the basis capable of solidly uniting the entire people with one national idea. Therefore, if the North and South, instead of sticking to the communist idea or the capitalist idea and trying to force theirs on the other side, are to put the national idea up front on the principle of subordinating everything to realizing the supreme national task called fatherland reunification, it should be quite possible to achieve national reunification, overcoming the differences in social systems and ideologies, and political beliefs.

The proposal for establishing the DCRK constitutes the most realistic and rational fatherland reunification method based on the principle of self-dependence precisely because it has illuminated the road to achieving the reunification of the country by the method of realizing national reunification transcending the ideologies and systems prior to their unification under the concrete conditions of our country.

Our people, by loyally upholding the proposal for establishing the DCRK put forward by the great leader Comrade Kim Il-song and energetically launching the struggle for the realization, shall inevitably open up a decisive situation in the struggle for the independent peaceful reunification of the fatherland.

On the road ahead for our people's struggle for fatherland reunification there are still many obstacles and barriers.

But as long as our party under the sagacious leadership of the great leader Comrade Kim Il-song firmly maintains the basic principle of independently realizing the reunification of the country and leads our people in the struggle for the realization, the fatherland reunification cause will inevitably be attained.

The basic principle of our party for the Korean people themselves to realize the reunification of the country, free of the interference of any outside force, because of its revolutionary nature and correctness, is arousing daily growing sympathy and support from among our people and the revolutionary peoples

of the world, and is manifesting its invincible vitality. Our people, tightly grasping the basic principle of independently reunifying the fatherland, shall go forward to more dynamically fight in the future too, in order to hasten the cause of reunification of the country, crushing the policy of internal and external splittists for "two Koreas" and the policy of the traitor gang for dependence on outside forces.

12153

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FOR COUNTRIES AND NATIONS TO MAINTAIN INDEPENDENT STAND AND ATTITUDE IS AN IMPORTANT GUARANTEE FOR THE INDEPENDENT-IZATION OF THE WHOLE WORLD

Pyongyang KULLOJA in Korean No 7 Jul 82 pp 58-64

[Article by Hwang Hon]

[Text] The great leader Comrade Kim Il-song in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea enunciating for the first time the strategic guidelines for independent-izing the whole world, has comprehensively set forth the concrete methods for the realization.

The great leader Comrade Kim Il-song has enunciated in this programmatic document that all countries, all nations should firmly maintain independent stand and attitude as one of the important methods to realize the independent-ization of the whole world.

For countries and nations to maintain independent stand and attitude is an indispensable requirement of our era, the era of self-dependence, and a most important matter guaranteeing the successful realization of the great task for the independent-ization of the whole world.

For all countries and nations to firmly maintain independent stand and attitude is a guiding principle which must be tightly grasped at all times in the struggle of progressive peoples to build an independent-ized new world, an unfettered, prospering new world free of all manner of domination and enslavement.

The strategic guidelines enunciated by the great leader Comrade Kim Il-song for realizing the independent-ization of the whole world are revolutionary guidelines most precisely reflecting the objective demands of the developing world revolution of our era.

Today our era is an era of self-dependence basically distinct from all preceding historical eras, a new era in which the masses of people have entered the stage for the first time in history as the masters of their own destinies, as the masters of ruling the world. Hundreds of millions of people who in bygone days used to be subjected to all kinds of humiliation and mistreatment under the oppression of the

imperialists, colonialists, are today demanding independent stand and attitude, opposing all manner of domination and enslavement, and ever more countries of the world are taking to the road of self-dependence. Thus the dynamic currents aiming for independent stand and attitude are sweeping all continents, all regions of the world. That the people of the world demand independent stand and attitude and many countries are taking to the road of self-dependence is the basic trend of our era that no force can block.

This shows that it is arising as the demand of the developing era that all countries, all nations of the world, casting off all manner of domination and enslavement, should achieve national independence and prosperity and build an independent, equitable new world.

The strategic guidelines set forth by the great leader Comrade Kim Il-song for realizing the independent-ization of the whole world are unique guidelines based on his keen insights into such developing trend of our era and the unanimous aim of the peoples that the progressive peoples of the world, by more energetically pushing ahead with the contemporary currents of independent stand and attitude, should build an independent world.

As the great leader Comrade Kim Il-song taught, an independent-ized world is a world in which all manner of dominationism and colonialism will have been completely liquidated, a world in which the sovereign rights of all countries, all nations, will have been completely realized. The whole world independent-ized, it will be possible to prevent another world war and maintain a lasting peace of the world, and all countries and nations, building an independent, prosperous new society, will be opening up a wide road which will make it possible to completely realize the independent stand and attitude of the masses of people.

To build such an independent-ized world is a lofty cause to realize the desires of mankind to live in an independent, free new world in which all countries and nations, large and small, liquidating once and for all the dominating and enslaving relations in the world political arena, will have become the masters of their own destinies, the masters of the world on an equal footing.

In order to realize an independent-ized world, the unanimous aim of the revolutionary peoples of the world and the common desires of mankind, it comes to arise as an important matter that all countries and nations should firmly maintain independent stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"When all countries, all nations of the world, freed from all manner of domination and enslavement by outside forces, achieve national independence and go forward to firmly maintain independent stand and attitude, the independent-ization of the whole world will be realized." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 34)

For all countries, all nations to firmly maintain independent stand and attitude, opposing all manner of domination and enslavement, is an important guarantee for successfully attaining the cause to independent-ize the whole world.

What makes it an important guarantee for the independent-ization of the whole world that countries and nations should maintain independent stand and attitude has to do above all with the fact that it is an inevitable requirement of the struggle for realizing an independent-ized world.

The struggle of each country, each nation is a part of the struggle for building an independent new world, and is joining the stream of the struggle for the independent-ization of the whole world.

Independent-izing the whole world is a historic cause which will be attained through the process of the ranks of independent countries and nations expanding on the basis of realizing the independent stand and attitude of each country, each nation.

Today under conditions that international boundaries exist between countries, the distinctions of nations remain, and people live on a nation-state unit basis, the masses of people can go forward to successfully work out their destinies when the independent stand and attitude of their country and nation is insured.

The country and nation is a historically formed social life unit and a people's solid collective.

When each country and nation, a people's solid social life unit and collective, becomes a country and nation of self-dependence, self-support, and self-reliant defense and the ranks of such countries become ceaselessly expanded, the great struggle for the independent-ization of the whole world will be successfully realized. Precisely this being so, in order to realize the independent-ization of the whole world, all countries, all nations must of necessity firmly maintain independent stand and attitude.

Independent stand and attitude is the life of the country and nation. Only if countries and nations thoroughly maintain independent stand and attitude, can they occupy the position as the masters of their destinies and acquit themselves fully of their responsibility and role as the masters.

When countries and nations defend independent stand and attitude and come to exercise sovereign rights in their own right, they can determine, based on their self-dependent convictions and judgment to suit the demands of the revolution of their countries and the interests of their peoples, all questions relating to their destinies and go forward to solve them with their own strength, and only when so doing can they achieve independent national development and defend national dignity.

If countries and nations fail to firmly defend independent stand and attitude, they will come to lose self-dependent stand and attitude and creative stand and attitude, dance to the music others, blindly copy what others do, and in the end, will not only be unable to achieve national independence and prosperity but will be unable to escape domination and enslavement by outside forces.

That in bygone days many countries and nations of Asia, Africa, and Latin America had the fate of slavery forced upon them under the domination and enslavement of the imperialists, colonialists, was precisely because they were deprived of

independent stand and attitude and it was mercilessly trampled. That even today no small number of countries of the world, unable to extricate themselves from the snare of the imperialists, still remain the objects of domination and plunder by the scoundrels has to do with their failure to firmly maintain independent stand and attitude.

All facts show that only by maintaining independent stand and attitude is it possible to successfully beat back all manner of enslavement and intervention of the imperialists, dominationists, and defend national independence and achieve national growth and prosperity.

Once countries and nations firmly maintain independent stand and attitude, the targets and base for the imperialist, dominationist forces to play at tyranny and invoke legal authority will disappear, and the complete equality and freedom of countries and nations will come to be insured.

The dominationist forces such as imperialism hold it as their mode of survival to violate and obliterate the independent stand and attitude of other countries, and oppress and control other nations and peoples.

In order to build an independent world, it is imperative to make it impossible for the imperialist, dominationist forces, the violators and stranglers of independent stand and attitude, to play at tyranny or invoke legal authority.

To that end, it is important that all countries and nations, thoroughly maintaining independent stand and attitude, should yield to no pressure and intervention of outside forces, and thoroughly oppose and repudiate it.

Once all countries and nations, thoroughly maintaining an independent stand, come to refuse to dance to the music of others, blindly copy what others do, act as agents or henchmen for others, the imperialists and dominationists will come to lose their hotbed for a foothold, their bulwark, and will no longer be able to come alive again.

In order to realize the independent-ization of the whole world, the relations between countries, between nations, too, must be formed on the principle of equality and mutual respect to suit the demands of the era of independent stand and attitude.

This can be realized when each country, each nation exercises sovereign rights in its external relations.

Exercising sovereign rights in external relations is the sacred right of the country and nation. In the world there could be large countries and small countries, developed nations and underdeveloped nations, but there could be no higher countries and lower countries, no dominating nations and dominated nations.

When countries and nations firmly maintain independent stand and attitude, they can thoroughly exercise sovereign rights in their external relations, and consequently, the old order violating sovereign rights, in other words, the relations of commanding countries and obeying countries, the relations of dominating nations and dominated nations, will disappear from the world, and new relations insuring the complete equality and freedom of countries and nations will come to be formed.

What makes it an important guarantee for the independent-ization of the whole world that countries and nations should firmly maintain independent stand and attitude also lies in that it makes it possible to energetically step up the historic task for the independent-ization of the world by making genuine international unity and cooperation achieved based on the independent stand and attitude of the country and nation.

The great leader Comrade Kim Il-song taught as follows:

"In order to successfully realize the great task of independent-izing the whole world, the peoples of all countries protecting independent stand and attitude must make joint efforts, and solidly unite with one another and closely cooperate."
[No bibliographic reference given]

The struggle for the independent-ization of the whole world is an awesome task to completely realize the independent stand and attitude of all countries, all nations on a worldwide basis, and as such, it calls for the unity and cooperation of the broad anti-imperialist sovereignty forces, and when revolutionary peoples of the world go forward to fight with united strength, they can win victory in this struggle.

The might of the people is none other than the might of unity. Whether within one country or on a worldwide basis, the united strength of the people is invincible.

For all revolutionary countries and peace-loving peoples of the world to strengthen militant unity and cooperation is an important requirement in isolating and weakening the forces of dominationism such as imperialism and further strengthening the anti-imperialist sovereignty forces. In particular, this is arising as an even more urgent matter in light of the persistent machinations of the imperialists to foment alienation and antagonism between the nonaligned nations, the newly emerging countries moving forward under the banner of anti-imperialist sovereignty, and divide these countries.

In the present period, unity and cooperation between the progressive peoples of the world, which is arising as a vital question in the attainment of the anti-imperialist sovereignty cause, only when it is achieved based on the independent stand and attitude of each country, each nation, can become a solid one, which can practically contribute to energetically pushing the great task for the independent-ization of the whole world.

Independent stand and attitude is the basic principle for the unity of the anti-imperialist sovereignty forces. What makes independent stand and attitude the basic principle for the unity of the anti-imperialist sovereignty forces has to do with the fact that this unity is the unity between the countries and peoples aiming for independent stand and attitude and that its objective, too, lies in realizing independent stand and attitude.

It is the common desires and lofty aim of the progressive countries and peoples of the world to build an independent new world free of all manner of domination and enslavement. The unity of the anti-imperialist sovereignty forces is the unity between the peoples struggling to realize precisely such objective of mankind.

Independent stand and attitude not only does not allow oneself to be enslaved to others but opposes enslaving others.

Independent stand and attitude demands that all countries and nations be completely equal and respect one another, and constitutes a sound guarantee which makes it possible to oppose all manner of enslavement and oppression, and inequality, firmly insure national independence and freedom, and turn the unity and cooperation between countries truly voluntary and solid.

Unless based on independent stand and attitude, it is impossible to achieve unity, and unless united, it is impossible to attain the anti-imperialist sovereignty cause.

When each country, each nation maintains independent stand and attitude and all countries and nations respect the independent stand and attitude of other countries and nations, it is possible to achieve wholesome, solid unity and solidarity between them based on complete equality, mutual respect, and noninterference in others internal affairs, and as to the differences of opinion and disputes that may break out between countries, too, it is possible to go forward to solve them to suit the national interests of the parties concerned and the overall interests of the anti-imperialist sovereignty cause.

Be it the question of strengthening the unity and solidarity of the nonaligned movement, a powerful anti-imperialist revolutionary force of our era, or the question of correctly solving the differences of opinion and disputes existing between the newly emerging countries, they can be successfully solved when all countries are faithful to the idea of independent stand and attitude and go forward to firmly observe the principle of independent stand and attitude.

Should the newly emerging countries fail to thoroughly defend the principle of independent stand and attitude, outside forces will come in between, and should this come to pass, in the end it will merely bring the result of more and more dividing the newly emerging forces.

Any attempt to separate the newly emerging countries to this side or that side as progressive or nonprogressive countries with any other "criterion" than independent stand and attitude as the unitary criterion will bring nothing but the result of tearing asunder the anti-imperialist sovereignty forces with common interests in opposing imperialism, dominationism.

If countries and nations firmly maintain independent stand and attitude, it will also become possible to effectively realize economic and technical cooperation between them and successfully step up the great task of building a rich and strong new society as well.

When all countries and nations go forward to unite and cooperate based on independent stand and attitude, they can achieve solid unity in the struggle for the victory of the anti-imperialist sovereignty cause, transcending differences in social systems and political beliefs, party affiliations and religious faiths.

Thus for all countries and nations to firmly maintain independent stand and attitude makes it possible to achieve the most solid and broad unity and cooperation between them, and reliably guarantees the overwhelming superiority of the revolutionary forces over the counterrevolutionary forces.

Precisely herein lies part of the ground that for all countries and nations to firmly maintain independent stand and attitude constitutes a powerful guarantee for making them achieve the invincible unity and solidarity of the anti-imperialist sovereignty forces and energetically step up the sacred task for the independent-ization of the whole world.

Next, what makes it an important guarantee for the independent-ization of the whole world that countries and nations should maintain independent stand and attitude lies in that it prevents another world war and makes a lasting peace of the world insured.

The great leader Comrade Kim Il-song taught as follows:

"... in order to prevent another world war and maintain the peace of the world, all countries of the world must positively launch the struggle to protect and defend independent stand and attitude." ("Kim Il-song Selected Works," Vol 8, p 443)

An independent-ized world is above all a new world where the danger of another world war will have completely disappeared and a lasting peace will have been achieved on the face of the earth. Therefore, the struggle to prevent another world war in advance and maintain the world peace constitutes an important part of the content of the struggle for the independent-ization of the whole world.

It is the common desires of progressive mankind to live peacefully and freely. Only if a lasting peace of the world is maintained free of aggression and war, is it possible for all countries and nations to successfully build an independent, prosperous new society, and strengthening unity and cooperation between countries, between nations, go forward to energetically step up social progress and the forward movement of mankind.

Imperialism, colonialism is the root cause of aggression and war and the basic obstacle to the independent development and social progress of all countries, all nations.

The imperialists unleashed many large and small wars of aggression everywhere in the world in bygone days. The two world wars which wreaked havoc on mankind were provoked by none other than the imperialists.

Particularly today the imperialists are more viciously perpetrating machinations of aggression and war in order to sustain and expand their sphere of domination. The U.S. imperialists, publicly proclaiming their "policy of strength" and drawing their vassal states and lackeys into their scheme, are going berserk in preparing for another world war. Thus today the danger of another world war is growing bigger with each passing day, and this is causing great unease and concern for mankind.

Whether or not it will be possible to prevent the danger of war hanging over the heads of the people is a very serious, grave question which is directly tied in with the question of whether or not it will be possible to build an independent new world.

An energetic weapon for preventing the danger of another world war and maintaining the world peace precisely lies in the progress countries and peoples of the world firmly maintaining independent stand and attitude and going forward to energetically

launch the anti-imperialist common struggle on the principle of independent stand and attitude.

Only if each country firmly maintains independent stand and attitude, is it possible to defend a principled stand toward the imperialists and resolutely struggle against the aggression and war machinations of the scoundrels.

When the people on all continents, in all regions of Asia and Africa, Europe and the Middle East, Latin America and Oceania, firmly defending the independent stand and attitude of their country, go forward to energetically launch the struggle for the interests and security of their country, for the peace and security of the world, they can deal a telling blow to the imperialists, and drive the scoundrels into predicament. If all progressive countries and peoples are to focus efforts on opposing the policy of aggression and war of the imperialists, the imperialists will be isolated and will be unable to come alive again.

When this comes to pass, such phenomena as getting sucked into the military bloc of the imperialists or handing over their territory to the imperialists to use it as a military base will come to disappear, and the peace force of the world will come to decisively overwhelm the war force.

When all countries and nations of the world, by firmly maintaining independent stand and attitude, take to the road of opposing the U.S. imperialist scheme to provoke another war instead of following it, mankind will come to be able to enjoy a firm, lasting peace, eliminating the danger of world war.

Thus for all countries, all nations to firmly maintain independent stand and attitude, by making it possible to liquidate all manner of domination and enslavement and completely realize sovereign rights, prevent the danger of war and reliably keep the peace and security of the world, constitutes a reliable guarantee for successfully realizing the great task for the independent-ization of the whole world.

With the great leader Comrade Kim Il-song putting forward the strategic thought for realizing the independent-ization of the whole world and setting forth the guidelines for all countries, all nations to maintain independent stand and attitude, the progressive peoples of the world aiming for independent stand and attitude have come to have a powerful weapon which makes it possible for them to energetically step up the struggle, with a clearly defined goal and firm prospects, to build a new world free of dominationism and colonialism, for all countries and nations to build an independent, prosperous new society.

The thought set forth by the great leader Comrade Kim Il-song for all countries and nations to firmly maintain independent stand and attitude is a matchless thought which has clearly shown the straight road to building an independent new world free of all manner of domination and enslavement, and is a guiding principle which must be tightly grasped in the struggle for realizing the independent-ization of the whole world.

Important to countries and nations in firmly maintaining independent stand and attitude is above all thoroughly protecting and defending politically independent stand and attitude.

Politically independent stand and attitude is the first and foremost life of a sovereign independent state and an indispensable requirement for genuine national independence. Only if one possesses politically independent stand and attitude, can one oppose all manner of domination and intervention by outside forces and go forward to solve with one's own strength all questions arising in revolution and construction on the basis of one's self-dependent convictions and judgment, and exercise complete equality and sovereign rights in relations with other countries.

Politically independent stand and attitude is also a political guarantee for economic self-support and self-reliant national defense. Apart from politically independent stand and attitude it is impossible to achieve economic self-support and think about self-reliant national defense, and in consequence, the construction of a completely sovereign independent state is unthinkable.

This being so, only by firmly maintaining politically independent stand and attitude is it possible to thoroughly embody the principle of independent stand and attitude in all the internal and external policies of the state and go forward to achieve the independent development of the country.

In order that countries and nations may firmly maintain independent stand and attitude, it is also important for them to realize economic self-support and self-reliant national defense.

Economic self-support and self-reliant national defense are an important factor guaranteeing the independent stand and attitude of the country. Economic self-support is the material basis of a sovereign independent state, and self-reliant national defense is the military guarantee of an independent state.

The independent stand and attitude of countries and nations is by no means something that is realized merely by arguing for it by words alone. No matter how much one aims for independent stand and attitude, when one does not have the material basis underlining it, one cannot say what one wants to, one cannot do what one wants to, nor can one resolutely beat back the pressure and intervention of the imperialists, dominationists.

Therefore, in order to firmly maintain independent stand and attitude, all countries must realize politically independent stand and attitude, and at the same time, economic self-support and self-reliant national defense.

To thoroughly exercise sovereign rights in external relations is one of the important requirements in maintaining the independent stand and attitude of the country and nation.

All countries and nations are completely equal and independent. Therefore, all countries and nations must develop relations of friendship and cooperation on the principle of equality and mutual respect, and must neither violate the sovereign rights of others nor allow their own sovereign rights to be violated.

For countries and nations to firmly maintain independent stand and attitude and go forward to step up the independent-ization of the whole world is the demands of the law of the developing world revolution of our era and a sacred common cause facing the progressive peoples.

Ours is a revolutionary party holding the chuche ideology as a firm guiding principle and struggling to completely realize the independent stand and attitude of the masses of people in our country and in the whole world.

Our party, by holding the immortal chuche ideology as a guiding principle and turning our country into a socialist power of self-dependence, self-support, and self-reliant defense, is firmly defending the independent stand and attitude of the country.

Our party, which formulates all lines and policies based on its own judgment and convictions, adopts as a new line, as a new policy, never constrained by any extant formula, whatever suits the demands of our revolution and the realities of our country and carries it through.

For our country to thoroughly establish national sovereign rights and thoroughly protect its independent stand and attitude is a link in the sacred struggle to step up the great task for the independent-ization of the whole world.

By making the U.S. imperialist aggressors withdraw from south Korea and achieving the independent reunification of the fatherland under the sagacious leadership of the party, we must establish national sovereign rights on a nationwide basis and energetically step up the conversion of the whole society to the chuche ideology.

To struggle for the construction of an independent new world, strengthening friendship and solidarity with all the progressive peoples of the world is an important external policy of our party and an international duty facing our people.

By going forward to thoroughly carry through the external policy of self-dependence, friendship, and peace comprehensively embodying the chuche ideology even amid the international situation, the situation surrounding us being so complex, our party is developing our relations of friendship and cooperation with the socialist countries and newly emerging countries, and the people of all countries aiming for independent stand and attitude.

In the struggle to realize the great task for the independent-ization of the whole world set forth by the great leader Comrade Kim Il-song, our people shall always go forward to strengthen and develop relations of friendship and cooperation, firmly uniting with the progressive peoples of the world protecting independent stand and attitude, and shall positively struggle to block and frustrate the imperialist machinations of aggression and war and protect the lasting peace and security of the world.

The struggle for realizing the independent-ization of the whole world is a lofty historic common cause of mankind. Nothing could stand in the way of this sacred struggle.

Invincible is the sacred cause of our people going forward loyally upholding the guidelines enunciated by the great leader Comrade Kim Il-song for the independent-ization of the whole world and of all the progressive peoples of the world protecting independent stand and attitude.

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